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THE
H A N D' B' O O K
OF
THE IMPERIAL CITY OF DELHI.

BY
G. B E R E S F O R D.

CALCUTTA :

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P R E F A C E.

A HAND-BOOK for the use of Visitors to the Imperial City of Delhi has long been a desideratum, although a little work of that nature was published some few years ago. The information contained in "The Sights of Delhi" was also so very meagre, extending only to five pages, that it only excited a desire to learn more about the many really interesting objects to be seen in and around the ancient metropolis of India. "The Sights of Delhi" being out of print, and the writer having been urged to prepare a hand-book, he employed himself during the long winter evenings of last cold season in collecting whatever appeared interesting about Delhi from the following works: Tod's Annals and Antiquities of Rajhastan, Briggs' Ferishta, Elphinstone's India, Bernier's Travels, Asiatic Researches, Journal of the Asiatic Society, Thorn's Memoir of the War in India, Journal of the Delhi Archæological Society and Sleeman's Rambles of an Indian Official. He trusts that in the process of condensing historical facts, he has not in any way departed from the meaning of the authors followed, and that the work now offered to the public may prove not only of use to parties visiting the lions of Delhi, but interesting to the general reader.

Delhi, 15th Dec. 1855.

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THE HAND BOOK OF DELHI.

DELHI: PAST AND PRESENT.

THE ruins of ancient Delhi extend over a circumference of about twenty miles, and comprise the sites of many distinct cities founded by different Emperors, amongst others those of Siree, Jahanpunah, Indraput or Deenpunah, Toghluhabad, Ferozabad, Shahpoor and Delhi.

The origin of ancient Delhi is involved in obscurity. The following extracts from Tod's Rajasthan give us nearly all that is known regarding it:—

“Vyasu, the author of the grand epic the Mahabharat, was son of Santana (of the race of Heri) sovereign of Delhi by Yojnaganda, a fisherman's daughter, consequently illegitimate. He became the spiritual father or preceptor of his nieces the daughters of Vichihavira, the son and successor of Santana. Vichihavira had no male offspring. Of his three daughters, one was named Pandea, and Vyasu being the sole remaining male branch of the house of Santana, took his niece and spiritual daughter Pandea to wife, and became the father of Pandu, afterwards sovereign of Indraprestha. Arrian gives the story thus: “He (Hercules) had a daughter when he was advanced in years, and being unable to find a husband worthy of her, he married her himself, that he might supply the throne of India with monarchs. Her name was Pandea, and he caused the whole province in which she was born to receive its name

from her." This is the very legend contained in the Poorans of Vyasu (who was Heri-cul-es or chief of the race of Heri) and his spiritual daughter Pandea, from whom the grand race, the Pandua, and from whom Delhi and its dependencies were designated the Pandua sovereignty. Her issue ruled for thirty-one generations in direct descents, or from 120 to 610 before Christ, when the military minister, connected by blood, was chosen by the chiefs who rebelled against the last Pandua King, represented as "neglectful of all the cares of government," and whose deposition and death introduced a new dynasty. Two other dynasties succeeded in like manner by the usurpation of these military ministers, until Vicramaditya, when the Pandua sovereignty and era of Yoodishtra were both overthrown. Indraprestha remained without a sovereign, supreme power being removed from the north to the southern parts of India, till the fourth, or, according to some authorities, the eighth century after Vicrama, when the throne of Yoodishtra was once more occupied by the Tuar tribe of Rajpoots, claiming descent from the Pandus. To this ancient capital, thus refounded, the new appellation of Delhi was given, and the dynasty of the founder Anundpal, lasted to the twelfth century, when he abdicated in favor of his grandson Pirthwiraja, the last imperial Rajpoot sovereign of India, whose defeat and death introduced the Mahomedans." Ferishta, in the introductory chapter to his History of the Mahomedan Power in India, states that Dehli was built by Dehloo, who reigned in Hindoostan prior to the invasion of Alexander the Great. The first time Delhi is mentioned in his history is A. D. 1008, when the Sultan Mahmood Ghiznevy resolved to chastise Anundpal, Raja of Lahore, for having assisted the ruler of Mooltan, who had revolted. "Anundpal hearing of his intentions, sent ambassadors on all sides, inviting the assistance of the other princes of Hindostan, who now considered the expulsion of the

Mahomedaus from India as a sacred duty. Accordingly the Rajas of Oojein, Gualior, Kalunjur, Kunouj, Dehly and Ajmere entered into a confederacy." Briggs's *Ferishta*, vol. 1, p. 48. Three years after Mahmood plundered Tahnatur, a city 85 miles north of Delhi, and which was, at that time, one of the chief places of Hindoo worship. We then find, that "Mahmood, after the capture of Tahnatur, was desirous of proceeding to Delhi. But his nobles told him, that it would be impossible to keep possession of it, till he had rendered Mooltan a province of his government, and secured himself from all apprehension of Annundpal, Raja of Lahore." Briggs's *Ferishta*, vol. 1, p. 52. In the year 1017 Mahmood took Canouj, Meerut, Mahavun, Muttra, seven strong Forts on the banks of the river Jumna, the Fort of Raja Chundpal, the Fort of Munj, and then proceeded against another Raja Chunder Ray, who fled to the mountains, but *Ferishta* makes no mention of his having taken Delhi, probably on account of its strength, as Ibn Batuta, who visited it about 300 years after, thus describes it: "We then proceeded on from Masudabad till we came to Delhi, the capital of the empire. It is a most magnificent city, combining at once both beauty and strength. Its walls are such as to have no equal in the world. This is the greatest city in Hindustan, and indeed of all Islamism in the East. It now consists of four cities, which becoming contiguous have formed one. This city was conquered in the year of the Hejira 584 (A. D. 1188). The thickness of its walls is eleven cubits." Mahomed Ghooory, in his first and second invasions of India, was defeated by the Hindoos, but in the third attempt he was successful, Chawand Ray, King of Delhi, being slain on the field of battle. "After the return of Mahomed Ghooory (to Ghuzne) his General, Mullik Kootb-ood-Deen Eibuk, took the Fort of Merut and the city of Dehly from the family of Chawand Ray, and it is owing to this circumstance that foreign

nations say, "The empire of Dehly was founded by a slave." In the year 589 (A. D. 1193), he also took the fort of Kole, and making Dehly the seat of his government, established himself there, and compelled all the districts around to acknowledge the faith of Islam." Briggs's *Ferishta*, vol. 1, p. 178. "In the year 588 (A. D. 1192), when Mahomed Ghooory took revenge of his enemies the Hindoos, he appointed Eibuk, now dignified with the title of Kootb-ood-Deen, to the chief command of the army, left to protect his conquests. In discharge of this duty, he took possession of many districts around, and reduced the Fort of Merut; he also laid siege to Dehly, but the enemy finding their own numbers far exceeded, the besiegers marched out of the place and gave battle. The conflict was sanguinary on both sides, the River Jumna was discolored with blood. The Rajpoots were at length defeated, and retired within their walls, and the garrison, after a long siege, was at last reduced to surrender." *Ibid* vol. 1, p. 191.

About five hundred years ago, the Emperor Mahomed Toghluk issued orders, that the whole of the inhabitants of Delhi, with their cattle and effects, should migrate to Dowlutabad; but shortly after a rebellion broke out in the province of Mooltan, which obliged the Emperor to go in person to quell it; this being effected, he returned towards Delhi, when those who had been forced to leave their homes to settle at Dowlutabad, began to desert, and to prevent this, Mahomed Toghluk took up his abode in Delhi, and resided there for two years; after which he again resolved to make Dowlutabad his Capital, and a second time forced the whole of the inhabitants to proceed there, "leaving the noble Metropolis of Delhi a resort for owls and a dwelling place for the beasts of the desert." After a time the Emperor gave permission to such as were desirous to return to Delhi, and a great number made the attempt, but thousands perished on the

road of starvation, and the survivors, when they reached their destination, found a famine raging in the city, so that but few persons could obtain the necessaries of life.

Probably no other Capital in the world has undergone more changes than Delhi since it was founded, until the close of the reign of the unfortunate Shah Aulum, when its independence may be said to have terminated. When in the height of its splendour, the city is said to have covered a space of twenty square miles; and after making due allowance for the usual exaggeration of oriental description, ample remains to prove that at the period of its greatest prosperity, it was one of the largest, wealthiest and most splendid cities that ever existed. To this cause may be ascribed the ravages which have given it so conspicuous a place in the history of conquest. From the time of Mahomed Ghoomy, to the year 1804, the city of Delhi was many times besieged, and generally given up almost immediately on the appearance of the enemy. Such was the case when Timour, having defeated Mahomed Toghluk, on the plain of Ferozabad, one of the suburbs of old Delhi, the chief men of the city crowded to his camp to tender their submission, which was accepted:—but some of the nobles and rich merchants shut themselves up in their houses, and refused to pay their portion of the ransom which had been levied by the conqueror. The Magistrates applied to Timour for troops to enforce their authority, but the arrival of the Mogul soldiers created confusion, plundering ensued, and the city was for five days the scene of great disorder. The Hindoos seeing their women disgraced, and their wealth seized by the soldiers, shut the city gates, set fire to their houses, murdered their wives and children, and rushed upon their enemies; this brought on a general massacre, the gates were forced, and the whole Mogul army obtained admittance; when the citizens seeing resistance to be

useless, threw down their arms and submitted to their fate. The accounts given of the booty obtained from the city are incredible; but there can be no doubt it was very large, and the number of citizens who were carried away captives was extremely great. For two months the city suffered from pestilence and famine, after which such of the inhabitants who had fled returned to their homes. A similar tragedy again occurred one hundred and fifteen years ago, when Nadir Shah having obtained a complete victory over the Emperor Mahomed Shah at Kurnaul, the latter was compelled to tender his submission, and the conqueror obliged him to march in his train to Delhi, where he took up his residence in the royal palace. Nadir Shah appears to have taken every precaution for the protection of the inhabitants, but was not successful in conciliating them, for on the second day after the occupation of the city it was reported that Nadir Shah was dead, when the inhabitants fell upon the Persian troops who were scattered over the city to maintain peace, and many became sacrifices to the popular fury. Those in authority, so far from attempting to repress the tumult, gave up to be murdered, the guards, who had been furnished to protect their palaces. When Nadir Shah was informed of the insurrection, he did all in his power to quell it, but at length one of his chiefs having fallen at his side, from a shot directed against himself, he gave way to his passions, and ordered a general massacre of the inhabitants. This edict was obeyed in a manner that makes humanity shudder,* for the slaughter continued from sunrise during the greater part of the day, and accompanied by all the horrors attendant upon lust, rapine and vengeance. The number who were killed is variously estimated at from eight to one hundred and fifty thousand; but tradition unanimously states it to have been not less than one hundred thousand. It is said that during the

whole time of its perpetration, Nadir Shah sat in gloomy silence in the mosque of Rooshun-ood-Dowlah, situated in the Chandney Chowk, where the Emperor and his nobles at length ventured to approach him, and Mahomed Shah bursting into tears, besought Nadir to spare the lives of his subjects. 'The tyrant being satiated with the carnage, issued an order to stop the massacre, which was immediately obeyed. But the miseries of the wretched survivors did not end here; the ruthless conqueror's avarice had yet to be satisfied. He took possession of the imperial treasures, amongst which was the celebrated peacock throne, valued alone at £6,000,000. The great nobles were obliged to give up the greatest part of their property, nor were the inferior officers and the citizens exempt from paying ransom, guards being posted at the gates of the city to prevent any one from removing their property, after which every one was compelled to confess the amount he was worth, and taxed in proportion. Where any unwillingness was shewn, or suspicions were excited, torture was resorted to, and the unfortunate victims obliged to point out the place where their valuables were secreted. Many died of the treatment they received, and others committed suicide, to avoid a worse fate at the hands of their merciless conquerors. The whole city was one scene of misery and mourning. Nadir Shah, after having levied contributions from the provinces, was at last satisfied with the fruits of his conquest, but before returning to his own dominions, he reinstated Mahomed Shah, as Emperor, and married his son to a princess of the Timour family. After a residence of nearly two months he departed from Delhi, taking with him nearly ten millions sterling in money, besides gold and silver plate worth several millions more, jewels of inestimable value, valuable furniture, rich goods of every descrip-

tion, elephants, camels and horses, and some hundreds of the most skilful of the artisans and workmen for which Delhi has long been celebrated. For a long time after the departure of the invader the citizens were so bowed down by their sufferings and misfortunes, that they neglected even to bury the bodies of those who had been slain.

Only seventeen years afterwards, in the reign of Alamghir the second, Delhi was taken by Ahmed Shah Durani, when nearly all the horrors of Nadir Shah's invasion were again suffered by the unfortunate inhabitants. Shortly after the city was occupied by a Mahratta army under Ragoba, the brother of the Peishwa, and the fortified palace was besieged and held out for more than a month. The Mahrattas very shortly after under Sedasheo Rao Bhao, again took Delhi after a short defence. The Bhao caused the shrines, tombs and palaces to be stripped of such of the rich ornaments as had escaped the cupidity of the Persians and Afghans: he caused the silver ceiling to be taken down from the Dewan Khas in the palace, and the metal coined into seventeen lacs of Rupees, and he also seized the throne and whatever else remained in the palace in the shape of plate or ornaments. In the year 1755 the Emperor Ahmed Shah was deposed, and deprived of his sight, by Ghazi-ood-deen Khan, an officer of high rank and ambitious character. He placed the next in descent of the house of Timour on the throne, under the title of Aulumghir the second, but retained the power and the revenues of the empire in his own hands. The Emperor soon tired of being a mere puppet in the hands of his Vizier, endeavored to throw off the yoke, by instigating the celebrated Ahmed Abdallee to invade the empire, which he readily undertook with such a force as rendered any hopes of successful resistance futile on the part of the Vizier, who went out to

welcome the invader, whom he conducted into Delhi. Ghazi-ood-deen was speedily removed from the viziership, which was conferred on Ali Ghour, the eldest son of the emperor, but the deposed minister contrived to ingratiate himself into the favor of Ahmed, who ordered that he should be reinstated in his office.

The emperor remonstrated against this arbitrary command, but was powerless, and therefore obliged to submit to the indignity of seeing the badge of the vizierate forcibly taken from the prince and bestowed on Ghazi-ood-deen, who became more absolute and insolent than ever. After the departure of Ahmed Abdallee, Ali Ghour fled to Jhujgur, where he raised forces for his defence against the designs of the Vizier, who endeavoured to seize the person of the Prince, but after a stout resistance, he made his escape, and took refuge at the Court of the Nawab Soojah-ood Dowlah, the ruler of Oude, who persuaded him to make an attempt to wrest Bengal from Jaffier Ali Khan. This brought the prince into contact with the English, who were obliged to maintain Jaffier Ali Khan in the possession of the Government to which they had raised him, and Colonel Clive soon forced Ali Ghour to make a precipitate retreat to the province of Allahabad, where most of his followers abandoned him, and he was reduced to extreme distress. In the year 1795, Ghazi-ood-deen Khan assassinated the emperor Aulumghire, and caused one of the descendants of the youngest son of Aurungzebe to be proclaimed emperor, under the name of Shah Jehan the Second. The murderer did not however derive any advantage by his atrocious cruelty, for Ahmed Abdallee making himself master of the capital, the Vizier fled to Agra, but being closely pursued, he retired into the country of the Jauts, where he remained in hiding for the rest of his life. Ali Ghour now assumed the imperial title, under the name of Shah Aulum, and appointed his friend Nawab Soojah-ood Dowlah, Vizier.

At this time, having failed in further attempts upon Bengal, he was reduced to the necessity of surrendering himself to the English, who assigned him the city of Allahabad for his residence, with the province of Corah, and twenty six lacs of rupees a year for his maintenance. He now remained five years in quiet, under the protection of the British Government, during which time Nujee-ool Dowlah, his viceroy, governed with great satisfaction to the inhabitants of the city of Delhi, and also with due regard to the interests of the emperor. Shah Aulum was at last persuaded to return to Delhi, and accordingly on the twenty fifth of December 1771, he made his entry with great pomp, into the imperial city, amidst the acclamations of a vast concourse of people. But he soon found cause to regret not having attended to the warnings of the British Government, and the entreaties of his minister, not to place himself in the hands of the Mahrattas, who merely wished to make him the tool of their ambitious projects, for they quickly gave abundant proofs of their arrogance, rapacity and treachery, forcing the abject monarch not only to pardon the rebel Zabita Khan, but to raise him to the high rank of Amcer-ool-Omrah, in consideration of a large sum of money paid to them by the latter. After the death of the faithful minister, Mirza Nujuff Khan, the Court of Delhi became the scene of anarchy and confusion, from the perpetual contentions and intrigues of the rival chiefs; and the power of the wretched monarch declined so rapidly, that he was obliged not only to remain "a passive spectator of these commotions, but to receive into favor, and to honor with distinction, men reeking from assassination and stained with the blood of their fellow citizens." Their insolence and arrogance, particularly that of Afrasiab Khan, was such, that the unhappy Shah Aulum formed the resolution of again seeking the protection of the Mahrattas, and the emperor removed his Court to Agra,

where Afrasiab Khan was assassinated at the instigation, it is said, of Madhajee Scindiah, upon whom the vacant office of Ameer-ool Omrah was conferred. The death of the minister was soon followed by that of Zabita Khan, whose son and successor, Gholaum Caudir, immediately on coming into possession of his estate, broke out into open rebellion, in which he was secretly encouraged by the nazir of the household. In addition to this defection, the Raja of Jynugur asserted his independence, and defeated the combined Mahratta and Mogul forces under Scindiah, who sought safety in flight; this gave an opportunity to Gholaum Caudir to approach the city, and he encamped on the opposite bank of the Jumna. The Governor, instead of making arrangements for the defence of the city, sent troops across to attack the rebels, but they sustained a shameful defeat, and the Governor abandoned the city. In this exigency, the Begum Sumroo, and a few other faithful adherents of the emperor, behaved with such firmness and zeal that Gholaum Caudir, after having obtained admittance to the royal presence, and demanded the viziership, was obliged to retire, disappointed, to his camp, breathing vengeance against his opponents, and he immediately commenced bombarding the palace. At this time, the heir apparent, prince Mirza Juwaun Bukht was hastening by forced marches to the relief of his father. Of this the treacherous Nazir was aware, and recommended Gholaum Caudir to make his submission before the arrival of the prince. The Emperor at first refused to receive it, but the crafty Nazir at length prevailed on him to grant a royal pardon, and Gholaum Caudir instantly returned to Saharunpore, just at the time the prince arrived to witness the weakness of his father, and the triumph of the rebel. Prince Mirza Juwaun Bukht was immediately invested with the management of affairs, but the Emperor did not place that confidence in him which he deserved, and allowed himself to be imposed

upon by the basest insinuations against the loyalty of his son, whom the wily Nazir represented as having designs upon the throne. The prince, perceiving that he had lost the favor of his father, retired to Benares; where a few months after he died of fever. Gholaum Caudir Khan and Ismael Beg, another rebellious chief, learning from the Nazir that the Emperor had written to Scindiah for assistance, formed the diabolical design of deposing the Emperor and plundering the royal palace. They marched towards Delhi, and obtained possession of the city, palace, and person of the Emperor without any resistance on the part of the Mahratta garrison. A treaty was drawn up by the rebel chiefs, by which Gholaum Caudir Khan was to have the sole direction of affairs, and he pledged himself by oath to defend the Emperor and his interests against all opponents. The deluded Monarch, against the honest and urgent advice of Seetul Dass, the treasurer of the household, ratified the treaty, which was no sooner done than the guards were disarmed, the officers imprisoned, and the palace completely filled with the rebel troops. Shah Aulum remonstrated, but his complaints were treated with cruel mockery, and after many indignities he was compelled to quit the throne, a son of the Emperor Ahmed being raised to the imperial dignity under the title of Jehan Shah. When Gholaum Caudir found the treasury exhausted, and that the riches of the palace fell far short of his expectations, he caused the hapless, dethroned Shah Aulum to be brought before him in the hall of audience, and ordered him to confess where he had concealed his wealth. The aged man pleaded in vain the poverty of himself and his family, and protested that nothing had been concealed. The vile miscreant, unsatisfied with these assertions, threatened the Emperor with the loss of his sight if he did not confess. To which the unfortunate old man replied, "What! will you rob me of those eyes which for a period of sixty years have been inces-

santly employed in studying the sacred Koran?" Unmoved by this, or by the heart-rending scene which presented itself both within and without the palace, the monster in human form, vented his rage in the most opprobrious abuse, knocked him down, and kneeling on his breast stuck his dagger into one of the venerable man's eyes: he then ordered one of the Emperor's servants to put out the other eye, but on the man's refusing, he struck off his head with one blow of his sword, and the next to whom the command was given, deprived the hapless Shah Aulum of sight. The miserable victim was then led away bleeding and fainting, to spend the remainder of an unfortunate life in sorrow and darkness. Would that we could here draw the veil over the atrocities of this vile monster, who, not content with the enormous excesses he had already committed, proceeded to violate the Zenana, forcing the ladies to deliver up the few ornaments that were upon their persons, and afterwards deprived them of every thing except the most homely garbs. He even attempted the chastity of one of the Princesses, who plunged a dagger into her bosom and thus foiled the wretch in his brutal purpose. His excesses and cruelties were such, that his name is still mentioned with execrations by the inhabitants. But the day of retribution was at hand, for Scindiah, on hearing of all these horrors, ordered his army, under Rana Khan, to march on the Capital, where it arrived so speedily, that Gholauum Caudir had scarcely time to escape from the palace by a private passage, and retire to Meerut, taking with him Jehan Shah, other members of the royal family, and the faithless Nazir, whom he had deprived of his wealth and kept a close prisoner. Rana Khan and the Mahratta army followed the fugitive to Meerut, and invested the fort so closely, that the garrison began to mutiny. Gholauum Caudir, to avoid being given up to the enemy, made a sally at the head of five hundred cavalry, and managed

to cut his way through the whole line of the besiegers and effect his escape; but his followers seeing the desperate state of his fortunes, quickly abandoned him, and he was soon left without a single attendant. At length, his horse being worn out with fatigue, stumbled, and fell, and the rebel was so severely bruised, as to be obliged to take refuge in a village, where, being recognised, he was made prisoner and delivered over to the Mahratta army. No threats could induce him to confess where he had secreted the plunder he had carried off. Rana Khan ordered him to be loaded with manacles, and confined in a cage at the head of the army, from whom he received every insult and indignity the soldiers could inflict upon him. His eyes were torn from their sockets, and his nose, ears, hands, and feet were gradually cut off, till the wretch sunk under his sufferings. The Nazir also received the punishment due to his perfidious conduct, in inciting this rebellion, for as soon as Scindiah had resumed the reins of Government at Delhi, he caused the wretched man to be trodden to death under the feet of an elephant. After these acts of retributive justice had been executed, the blind monarch was re-enthroned with much pomp and ceremony, in the Dewan Khas. The inhabitants of Delhi, notwithstanding they felt keenly the sufferings and indignities heaped upon the aged Emperor, were so overawed by the troops of the rebel, that they ventured no further than to show their discontent by lamentations and invectives against the usurper, and reproaches against the English for not rendering assistance. Although Shah Aulum was nominally restored to the sovereignty, Scindiah took care to retain all the power in his own hands, and it is said that out of the large revenues of the Emperor, only fifty thousand Rupees were allowed annually, for the support of the Emperor and his immense household, so that they were often in want of the necessaries of life. In the year 1803, the British Government assembled a large army

under Lord Lake, in the vicinity of Kanouj, in order to be prepared for the expected rupture with the Mahrattas, and their ally Monsieur Perron, who commanded a force consisting of about 43,000 men and 464 guns, exclusive of the troops employed in garri-sons: the Irregular Infantry, Mahrattas, &c. Hostilities at length commenced, and the English army encamped at Coel, where Monsieur Perron was strongly posted. An attack was made on his camp on the twenty ninth of August, but the enemy abandoned the field without hazarding a general engagement. Monsieur Perron with his body guard retired to Agra, leaving Colonel Pedron to defend the fort of Allyghur to the last extremity. Lord Lake summoned Colonel Pedron to surrender the fort, but he, in obedience to the orders he had received, determined to defend the place, which was hitherto considered impregnable, but after a most vigorous defence, it fell into the hands of the British army, the number of guns taken was two hundred and eighty one, besides large stores of powder and shot, and some treasure. Immediately after the capture of Allyghur, Monsieur Perron wrote to the Commander-in-Chief, informing him that he had retired from the service of Scindiah, and asking permission to remove with his family and property to Lucknow, which was complied with, and the English were thus rid of one of their most dangerous enemies. The English army now marched towards Delhi, where, on the 11th of September 1803, was fought a battle, with a division of Monsieur Perron's troops under the command of Monsieur Louis Bourquien, whose force amounted to nineteen thousand, of whom six thousand were cavalry, while that of the English was no more than four thousand five hundred. Notwithstanding the disparity of numbers, the intensity of the heat, and their having been under arms for seventeen hours, during which they had to encounter

difficulties of no ordinary magnitude, the intrepidity of the English army overcame every obstacle, and the enemy were put to the rout, abandoning all their artillery and stores to the victors. Amongst the spoils were sixty eight guns, sixty one tumbrils of ammunition, and two tumbrils of treasure. After the battle, which could be distinctly seen from the towers of Delhi, the army encamped on the banks of the Jumna, opposite the city. The result of the action was the evacuation of the city and fort by the enemy, and Monsieur Louis Bourquien, with four other French officers, was obliged to solicit British protection from the effects of popular resentment. The Emperor Shah Aulum, immediately after the battle, sent a message to the Commander-in-Chief, expressive of joy at the victory which had been obtained over his oppressors, and soliciting the aid and protection of the British Government, which was readily promised by his Excellency. The deliverance of their Emperor from the combined tyranny of the French Officers and the Mahrattas, was the cause of great rejoicing to the inhabitants of Delhi, and an immense concourse of people assembled to witness the procession of the Commander-in-Chief, when he went to pay a visit of ceremony to the Emperor in the palace. The British Government adopted the necessary measures for the support of the Emperor and his family, and the security of the capital. Towards the close of the year 1804, Holkar besieged Delhi with brigades of regular infantry, and a large train of artillery, and the operations were pressed on with great exertion, in the hope that he might obtain possession of the person of the Emperor before the English could come to his rescue. The city was gallantly defended by Colonel Ochterlony, the British Resident at the Court of Delhi, and by Colonel Burn, who commanded the garrison. On the first approach of Holkar, Colonel Ochterlony called in the

troops from Saharunpore, Rohtuk, and Paneeput. The walls of the capital were at this time in a very dilapidated state, but Colonel Ochterlony selected such of the bastions as appeared most commanding, and caused them to be widened and strengthened for the reception of artillery. But little time was afforded for these preparations, yet two redoubts were constructed at the Ajmere and Turcoman gates, which were afterwards of essential service. On the morning of the seventh of October, Holkar's horse made their appearance before Delhi, and the English troops prepared to retire within the walls, a party being sent off to reconnoitre the force and position of the enemy. Had an attack been at once made, great advantages might have been obtained, but the troops refused to follow their officers and retreated to the city, while a party who were stationed at the old fort deserted. The next morning the infantry and artillery of Holkar arrived, and a strong detachment commenced a heavy cannonade against the south east angle of the city wall, and thirty or forty feet of the parapet was levelled, but more guns having been sent thither, the enemy were compelled to withdraw. During the night they erected breaching batteries, which completely destroyed the parapet. Within the walls strenuous exertions were made to repair the breaches and strengthen the defences on that side of the city. On the evening of the tenth, a sally was made by 400 men under seven officers, who succeeded in obtaining possession of the battery, and having spiked the guns retired with but little loss. In the course of the same day a battery was erected by the besieged toward the south east bastion, which kept the enemy in check, but next morning, they commenced a heavy fire from the battery which had been stormed the evening before; they were however soon silenced by a well directed fire from our new battery, and the whole moved off to carry on their operations against the southern face of the city,

where their heaviest guns and large bodies of infantry were posted, under cover of gardens and ruins. They at length effected a breach between the Turcoman and Ajmere gates, but the activity of the besieged soon prevented all communication by it to the city, except along the ramparts. During the thirteenth all was quiet, and a serious attack was consequently expected, and the garrison were kept in a state of constant guard; nor were these precautions unnecessary, for at break of day on the fourteenth, all the enemy's guns opened upon the city, and under cover of the fire a large body of infantry, with scaling ladders, made an assault on the Lahore gate, but were repulsed with considerable loss. In order to distract our attention from the real point of attack a feint was made, as if they intended the assault to be made at the Ajmere gate, and the officer commanding that post was mortally wounded by a cannon ball. During the day a demonstration was made by the enemy of an attack towards the Cashmere gate, but the besieged soon prepared to receive them by mounting some guns on the bastions on that side, and a six pounder was placed on the Lahore and Ajmere gates to check any attempt to storm that quarter; but the approach of the English army compelled Holkar to raise the siege, and before day break on the fifteenth his troops had retired, and his rear guard could only be seen in the distance. The brave garrison were thus relieved from great danger, as the besiegers had prepared three mines between the Ajmere and Turcoman gates, which were ready to be loaded, and in addition to this, the inhabitants of the city and the household troops were showing symptoms of disaffection. Had the enemy succeeded in taking the city, the garrison were ordered to retire into the palace, but this was happily rendered unnecessary by the retirement of Holkar, and thus ended this memorable siege of Delhi, which was defended for nine

days by a garrison numerically weak, but strong in resolution and endurance, against a well prepared and desperate enemy.

The modern city of Delhi is situated in Latitude $28^{\circ} 38'$ North and Longitude $77^{\circ} 13'$ East, on the western banks of the river Jumna. It was founded by the Emperor Shah Jehan, about the year 1620 A. D. and by him named Shahjehanabad, but it is now almost always styled after the name of the reputed founder of the ancient city. The materials were for the most part supplied from the ruins of the old cities. It was originally encompassed by walls of brick, and to some extent fortified, but since it came into the possession of the English, it has been regularly fortified, though no guns are now mounted on the towers and bastions. The city is about seven miles in circumference, and has several gateways, named respectively the Cashmere, Delhi, Calcutta, Lahore, Ajmere, Cabul and Turcoman gates; the five first are the principal, the Calcutta and Lahore gates having double roadways, one for ingress the other for egress, and it is hoped the same improvement may soon be made at the Cashmere gate, it being the thoroughfare to the cantonments. Delhi contains many good houses, mostly built of brick, amongst others is the Palace of the late Begum Sumroo, situated in the centre of an extensive garden near the Chandnee Chowk: it is now occupied by the Delhi Bank. The principal street, called the Chandnee Chowk, is probably the finest in the East, it being about a mile in length and 120 feet broad; it is intersected by an aqueduct down the centre, and supplied with water from Ali Merdan Khan's canal. It, as well as some of the other principal streets, is well drained, swept, and watered daily. When the garrison of Delhi were cantoned in Duryaogunge, to the south of the Palace, the Chandnee Chowk was used as a mall by the European residents, but now

only by the rich natives, many of whom take their airing in English carriages and buggies. The street leading from the Palace to the Delhi gate of the city is about five furlongs in length, and ninety feet broad, and was formerly second only to the Chandnee Chowk in importance; but since the garrison has been cantoned at Rajpore, about two miles west of the city, it has declined. The Darebah leading from the Chandnee Chowk to the Jumma Musjid is narrow, but always presents a crowded and busy scene: many of the shops to the south end of it belong to lapidaries and gold and silver beaters. Further on, in the same direction, is the Khanum bazaar, where may be obtained looking glasses, sandal wood boxes, Benares and Delhi toys. Near the Jumma Musjid, in the street on the north, the shops are mostly those of the makers of cot-legs and wedding boxes, with two or three fire-work manufacturers, confectioners' shops, and consequently flies abound in this quarter. The street leading from the Jumma Musjid to the Ajmere gate is one of the best in the city. About the place where it branches off from the mosque, a great number of choory wallas, or bangle makers, have located themselves; further west are the brass and iron merchants, their stores consisting of lotahs, towahs, and other vessels peculiarly native, with bar, rod and sheet iron, screws, nails, &c. Further on is a market always well supplied with such vegetables as are in season and demand by the native population. At the west end of the Chandnee Chowk, is a large and somewhat ruinous mosque, called the Futtehpoorie Musjid; beyond it, towards the Lahore gate, on each side of the road, are the stores of the dealers in grain, and the shops of punsaries, or druggists, the vicinity of the latter being unpleasantly indicated by the powerful odour of assafoetida. Opposite the north gate of the Futtehpoorie Musjid is a gateway which leads to the principal mart for European

piece goods, and another bazaar of the same description is situated on the south side, and near the centre of the Chandnee Chowk. The road from the palace towards the north west, leads over a bridge spanning the west Jumna canal, on the banks of which are numerous flour mills worked by the stream. Down a lane immediately to the left, is the mohulla occupied by paper makers; further on is the old burying ground, crowded with tombs of all patterns and sizes. Immediately adjoining is the magazine, which contains a good armoury, and can furnish fourteen thousand stand of arms. After the dreadful accident which occurred at Benares in 1850, by the explosion of the magazine boats, containing a large quantity of gunpowder and other military stores, the inhabitants of Delhi petitioned the Government of India to remove the stock of gunpowder out of the city, and consequently a powder magazine has been erected at a distance, and only a small quantity of the dangerous material is now kept in the magazine, and as a further protection, lightning conductors have been erected over the building in which it is stored. Next to the magazine is the college: this is a large irregular building, formerly the palace of Ali Merdan Khan, a Persian nobleman attached to the Court of the Emperor Shah Jehan, and which was afterwards occupied by several of the Residents of Delhi, but now is one of the principal educational establishments in Hindoostan. Continuing our progress towards the Cashmere gate, we come to the Church, a neat and commodious structure, erected by the munificence of the late Colonel Skinner, C. B. whose residence is nearly opposite to it. Behind the Church, and on the banks of the river, is the Delhi Gazette Press. And now having given the reader a brief glance at Delhi past and present, we proceed to describe some of the principal buildings in and near it.

THE JUMMA MUSJID.

Near the centre of the city, and about two furlongs from the Delhi gate of the palace, stands the Jumma Musjid, or great mosque, which in size and beauty corresponds with the magnificence of Delhi in the time of its founder. It is built on a rocky eminence, called the Jujula Pahar, the surface of which was levelled to form the site, which being higher than the surrounding houses, the mosque can be seen at a considerable distance on every side of the city. It has three entrances by handsome gateways of red sandstone, which are approached by magnificent flights of steps of the same material. The principal gateway is on the east side, and is much larger and handsomer than those on the north and south; they all lead into a large quadrangle, paved with fine large sandstone flags, in the centre of which is a marble reservoir of water, in which the Mussulmans make the ablutions required by their creed, before performing their devotions. The necessary supply of water is drawn by a Persian wheel, turned by bullocks, from a deep well, cut at great expense, out of the solid rock in one corner of the building, and is thrown into the reservoir through a fountain pipe in the centre. On the west side of the square stands the mosque itself, which is of an oblong form, 201 feet in length and 120 feet broad, and surmounted by three superb cupolas of white marble, crowned with cullisses or spires of copper richly gilt. The front of the building is partly faced with white marble, and along the cornice are ten compartments, each 4 feet long and $2\frac{1}{2}$ feet broad, which are inlaid with black marble inscriptions in the Niski character, and are said to contain the whole of the Koran, but they really give an account of the expenditure, &c. in building the mosque. The interior is paved throughout with slabs

of white marble, 3 feet long and $1\frac{1}{2}$ broad, each decorated with a black border, which gives it an extremely beautiful appearance. Part of the inner walls is also faced with plain white marble. Near the Kibla, or that part which indicates the direction of the city of Mecca, is a handsome taq, or niche, adorned with a profusion of rich frieze work, and though joined in several places, appears to have been cut out of a solid block of white marble, four feet high and six in length.

The Mosque is flanked by two minarets one hundred and thirty feet high, composed of white marble and red stone placed vertically in alternate stripes, and access is obtained to the top of them by flights of narrow steps of red stone in the interior; at about equal distances there are three projecting galleries, and they are crowned with light pavilions of white marble, from whence is obtained an extensive and variegated view of the surrounding country, embracing the Kutub Meenar, Humai-un's Tomb, Sufder Jung's Mausoleum, the Purana Killa or Fort of old Delhi, the Junter Munter or Observatory, the ruins of Feroze Shah's Palace, and Lāt, the Fort of Loni on the opposite banks of the river Jumna: a bird's eye view of the Palace, and the whole of the City in every direction, and on very clear mornings, a view of the Himalayan range of mountains may be obtained.

Three sides of the terrace on which this magnificent edifice stands, are enclosed by a colonnade of red sandstone, and each corner is ornamented by octagonal pavilions of white marble, the supporting columns being of red stone. In the quadrangle at the north east and south east angles, are low pillars, on the top of which are fixed marble slabs, on one of which is engraved the eastern hemisphere, on the other there are marked certain hour lines: each has an upright iron spike or gnomon, and the shadow shewn by the sun indicates to

the Faithful the time of prayer. No native, whether Hindoo or Mahomedan, dare venture to enter the quadrangle without taking off his shoes, but Europeans are not now required to shew this oriental mark of respect to the temple of the prophet of Islamism.

Every part of the Mosque is accessible to the visitor except that portion of the square in the north west angle, which is partitioned off by a beautifully carved white marble screen, beyond which are several rooms, in which are deposited some relics, said to be some hair, a cloak and a pair of slippers of the Prophet, some hair of Ali Hoosein and Hasun, certain chapters of the Koran written by Ali Hoosein and Hasun, impressions of the prophet's foot on stone, and some others of minor importance.

On certain great Mahomedan festivals, the King goes in state to the Mosque, and it is an interesting sight to view the whole of the quadrangle filled with Mussulmen dressed in their best and gayest attire, marshalled in straight lines, and ready to perform their devotions. When the chief Moulvees mount the pulpit, the whole audience is hushed in a deep and impressive silence for a short time, the Moulvees then chant the prayers and perform the genuflexions enjoined, in which the whole assembly join as one man.

On the flights of steps to the east and south sides of the building, a market is held every evening, where fowls, pigeons, singing birds, cotton cloths, chintzes of Manchester and native manufacture, pedlar's wares, smoking hot kubabs, bread, lithographed Oordoo and Persian books, sweetmeats, toys, and even old clothes are exposed for sale.

This splendid pile was begun by the Emperor Shah Jehan, in the fourth, and finished in the tenth year of his reign, and cost the princely sum of ten lacs of rupees

or £100,000. A similar building could not be erected in England under four times that amount.

NOTE —It is necessary to warn those who may use this work as a guide book to the sights of Delhi, to obtain an order for admission from the Commandant of the Palace Guards, and the like precaution must be taken when visiting Humáyun Mausoleum and the Palace.

THE PALACE.

The Palace of the Emperors of the Timour dynasty is situated on the western bank of the river Jumna, and is surrounded on the other sides by a lofty wall, of red stone, surmounted at intervals by pavilions of the same material. It has two principal entrances, called the Lahore and Delhi gates. Bernier informs us, that at the time he was residing at the Court of Delhi, nearly two hundred years ago, the entrance of the Delhi gate was ornamented by sculptures in stone of two elephants, on one of which was seated the statue of Jemull, the celebrated Rajah of Chittore, and on the other that of his brother Potta. These heroes, with their brave mother, after a long and obstinate resistance to the arms of the Emperor Akbar, being at length reduced to extremities, preferred perishing in sallies against the enemy to submission to the invader. The religious prejudices of the Emperor Aurungzebe caused the removal of these sculptures, and in all probability their destruction, and at the same time he ordered the place where they stood to be enclosed by a screen of red sand stone, which strengthened, if it did not beautify the approaches to the palace. The entrance to the principal or Lahore gate is approached through a similar out work, or barbican. It consists of a large gothic arch, surmounted by a tower, ornamented with pavilions of red stone

on the top. Within this tower apartments have been fitted up as the residence of the commandant of the palace guards. The gateway leads into a long and lofty vaulted aisle, or vestibule, having an octagonal opening near the centre, for ventilation and the admission of light; the walls of this court are whitewashed and covered with paintings of flowers, &c. but they are sadly out of keeping with the really grand vestibule which leads into a court yard, on the further side of which stands the Noubut Khanah, or music gallery. Under this you pass through a large gateway into the court yard of the Dewan Aum; or hall of public audience, where all classes of the people sought justice. It is a large hall, open on three sides, supported by rows of red stone pillars, formerly adorned with gilding and stucco work, but now covered with whitewash. In the wall, at the back, is a staircase that leads up to the throne, which is raised about 10 feet from the ground, and is covered by a canopy supported on four pillars of white marble, the whole being curiously inlaid with mosaic work; behind the throne is a doorway by which the Emperor entered from his private apartments; the whole of the wall behind the throne is covered with mosaic paintings in precious stones of some of the most beautiful flowers, fruits, birds, and beasts of Hindostan, most of them represented in a very natural manner; they were executed by Austin de Bordeaux, who, after defrauding several of the princes of Europe by means of false gems which he fabricated with great skill, sought refuge at the Court of Shah Jehan, where he made his fortune, and was in high favor with the Emperor, as is shewn by his having been permitted to introduce his own picture in mosaic, playing upon the violin, amongst the other works on the wall. In front of the throne and slightly raised above the floor of the hall, is a large slab of white marble, which was formerly richly inlaid with mosaic work, but

of which the traces only now remain. On this divan stood the Secretaries of the Grand Vizier, to hand up to the throne the petitions which were presented, and to record the commands that might be given regarding them. Every day, about noon, the Emperor sat on this throne to administer justice, which was generally executed in a summary manner. The parties concerned having been examined by the monarch himself, the wrongs of the aggrieved party were redressed at once.

In the court yard of the Aum Khas, the cavalry of the great lords frequently passed in review before the Emperor; the horsemen arrayed in their best clothing and appointments, and the horses furnished with armour and decorated with showy trappings. Here also were paraded for inspection the royal horses in splendid array, elephants covered with jhools of richly embroidered cloth, bearing howdahs of gold and silver, their foreheads painted with gay colors, their ears bearing chowries formed from the white bushy tail of the yak, or Thibet ox, and their necks, massive silver chains, to either end of which was attached a silver bell, marched in stately procession round the area; as they successively came before the throne, at the command of the mahout, they bent one knee, raised the proboscis in the air and trumpeted. After these came tame antelopes trained to fight with each other, neelghies, rhinoceroses, large buffaloes intended to combat with tigers, cheetas or tame leopards employed in hunting deer, sporting dogs of many species, and lastly, the falconers, bearing on their wrists every kind of bird used in that sport.

The Dewan Khas, or the hall of audience, pecuniary set apart for the reception of the nobility, is situated to the east of the Aum Khas, in a quadrangle of moderate dimensions. The building is a very beautiful pavilion of white marble, supported on massive pillars of the same material, the whole of which, with the connecting

arches, are richly ornamented with flowers of inlaid mosaic work of different colored stones and gilding; it is raised on a terrace four feet high, the floor of which is composed of large flags of white marble. Between each of the front row of pillars is a balustrade of marble, chastely carved in several designs of perforated work. The top of the building is ornamented with four marble pavilions with gilt cupolas; the ceiling of the pavilion was originally completely covered with silver filagree work, in the working of which the Delhi silversmiths are still famous. On the cornice at each end of the interior hall, is sculptured in letters of gold and in the Persian language: "If there be a Paradise upon earth, it is this—it is this—it is this." Doubtless when Shah Jehan caused this proud inscription to be carved above his throne, he was in the height and plenitude of his power, surrounded by all that could gratify his ambition and pride, and did not dream that it should all pass from his grasp, and he be immured for ten years before his death in the fortress of Agra.

In this hall was the famous Peacock Throne, so called from its having the figures of two peacocks standing behind it, their tails being expanded, and the whole so inlaid with sapphires, rubies, emeralds, pearls and other precious stones of appropriate colors, as to represent the life. The throne itself was six feet long and four broad; it stood on six massive feet, which, with the body, were of solid gold, inlaid with rubies, emeralds and diamonds. It was surmounted by a canopy of gold, supported by twelve pillars, all richly emblazoned with costly gems, and a fringe of pearls ornamented the borders of the canopy. Between the two peacocks stood the figure of a parrot of the ordinary size, said to have been carved out of a single emerald; on either side of the throne stood a chatta, or umbrella, one of the oriental emblems of royalty; they were formed of crimson

velvet richly embroidered and fringed with pearls, the handles were eight feet high, of solid gold, and studded with diamonds.

The cost of this superb work of art has been variously estimated at sums from one to six millions of pounds sterling. It was planned and executed under the supervision of Austin de Bordeaux, already mentioned as the artist who executed the mosaic work in the Aum Khas.

Here then, enthroned in state, the Great Mogul daily appeared; arrayed in the most sumptuous attire, sparkling in jewels, many of them of unparalleled beauty and of enormous value, surrounded by all the great lords in attendance at Court; the arbiter of the destinies of millions of subjects, his nod was law, and his command the signal of happiness or woe to those whom it regarded; it was here also that the rebel Gholam Cauder brutally knocked down the aged Emperor Shah Aulum, and deprived him of sight, and under a tattered canopy in this hall, shorn of all the magnificence of his ancestors, sat the blind, feeble monarch to receive the visit of Lord Lake after the battle of Delhi. At the back of the hall lies an immense block of crystal, which is said to have been almost without a flaw, until it was much injured by those Vandals, the Mahrattas, who placed fire upon it, causing it to crack in many parts.

Close to the Dewan Khas is the private mosque for the use of the Emperor and the royal family. It is a small building of marble with gilt cupolas, but has little to recommend it to the notice of the visitor. From it he is conducted to the gardens, which are extensive, and were formerly adorned with splendid pavilions, fountains, miniature cascades so constructed that the sheet of water fell over a number of lamps placed in recesses in the wall behind, and marble baths, but these all bear the same marks of dilapidation and neglect, which every where pervade the palace.

On the east of the palace, and separated from it by a branch of the Jumna, stand the ruins of the fort of Solim Ghur, from a sally post of which Gholam Cauder contrived to effect his escape, after he had committed the enormities already related.

FEROZE SHAH'S LĀT.

About half a mile from the Delhi gate of the city, stand the ruins of the palace of Feroze Shah, who commenced his reign on the 23rd March 1351 and died about the year 1388. The most conspicuous object amongst these ruins is a building, on the top of which is placed a stone pillar or Lāt of one single piece, on which are inscriptions in a very ancient character that long defied the ingenuity of the learned to decipher. The first sensation on viewing this immense block of stone is that of wonder, as to when, where, and how it could have been quarried, and next, by what means it was raised to its present position. Of the former but little is known, but fortunately we have an excellent translation by Captain H. Lewis, of the Bengal Artillery, of Shems-i-Seraj Ufeef's biography of the Emperor Feroze Shah, in which the author declares he was twelve years of age when the Lāt was set up, and was therefore, in all probability, an eye-witness of some of the operations he describes as follows :—

“There were in the neighbourhood of Delhi, one near the village of Topur in the district of Salowrah and Khizrabad, and the other near Meerut, two very curious stone columns, which the king, after expending an enormous amount of treasure and labour, brought and set up, the one within the palace of Ferozabad, close to the Juma Musjeed, calling it the Meenar-i-Jureen, and the other in his hunting palace (Koshuk Shikar). These

columns were reported by Hindoo writers, to be the walking sticks or crooks of a Hindoo shepherd, by name Bheem, who used them in tending his flocks, and on his death the Hindoos are said to have placed them where they then stood for the purpose of worshipping them. Sultan Feeroz had gone towards Salowrah and Khizrabad, the latter being ninety kos from Delhi, and had alighted at the village of Toperah, when his attention was first attracted to the column in that vicinity, and he immediately made arrangements to remove it. A number of men were collected for the purpose, both from within and without the Doab. A quantity of Semul cotton was first piled around the column, its foundations were then loosened, and it was made to lean upon the cotton, which being gradually withdrawn from under it, in a few days it was laid flat upon the ground. On digging under the spot where it stood, a large square stone was found, which was also removed. The column was then bound round with pieces of wood and the bark of trees. A carriage was next prepared with forty two wheels, upon which the pillar was placed with great labour and difficulty. A heavy rope being attached to each wheel and twenty two men told off to each rope, the carriage was made to progress to the bank of the Jumna which was near Toperah. There a number of boats or rafts had been collected, some calculated to hold as many as 7,000 maunds; upon these, the pillar was placed and floated down to the palace of Ferozabad, in which a building was then commenced on which to erect it. The author was at this time twelve years of age. The building consisted of several stories, and as each story was complete, the pillar was raised to the top of it. The whole being finished, arrangements were made for setting it up: strong ropes were fastened to the top of it, which were connected with some windlasses, the latter being made to revolve, it was gradually raised, blocks of

wood and semul cotton being placed under it as it rose, to prevent it falling again. The square stone which had been found under it, was replaced in a similar position; when erect, a strong scaffolding was constructed round the column, and the top of it was ornamented with black and white stone work, surmounted by a gilt kulus made of copper. The total length of the column was thirty two guz, eight guz being sunk into the building, and twenty four above the surface. There were a number of curious characters upon the column, to decypher which, the king assembled a number of learned Brahmins, but none of them were able to explain their meaning. Some however interpreted the writing to signify, that no one would ever succeed in removing the pillar from the spot on which it originally stood, until a king should be born by name Feroze Shah. The other column, which was brought from Meerut, in the Doab, was smaller than that just described. It was set up on the top of a hill, in the Koshuk Shikar, which after this became a considerable town, a number of the nobles building their houses in it. Many former kings have thus handed down their names to posterity by some magnificent public work. Thus Sultan Shums-ud-deen Altumsh built a very high Meenar in the Juma Musjeed of old Delhi, as is known to every one. When Ameer Taimur came to Delhi from Khorasan, his attention was particularly attracted by those two columns, and he is said to have remarked, that he had not seen two such monuments in any of the countries he had traversed."

The following is the traditionary account, generally adopted by the natives, of the origin of the Lat. In the age of the El-kufoors, there lived in the neighbourhood of Delhi a shepherd, by name Bheom Malahun, who was a giant among giants; he was so strong that he could lift an elephant with his spear, and hurl him with ease from east to west, and his size was such that he requir-

ed 80,000 pounds of food per diem to appease his appetite. He was employed in herding the cattle of his five brothers, and the animals of those days being of gigantic size also, Bheem Malahun made two stone Lāts, or walking sticks, with which to drive them. When Bheem departed this life for the infernal regions, he left his walking sticks behind him as memorials of his existence, and his people, the Li-kufoors, having held a long consultation regarding their disposal, it was resolved that the Lāts should be set up, the one at Khirzabad and the other near Meerut. The Sultan Feroze Shah caused them both to be brought to Delhi, the largest being placed on the top of a building erected for the purpose in the palace at Ferozabad, and the smaller was set up in the Koshuk Shikar.

The second, or smaller Lāt here mentioned, was thrown down and broken into several pieces by the explosion of a powder magazine. Five of these pieces were dug out of the ruins of an old baoli or well, and may be seen on the road side in front of the Maharaj Hindoo Rao's residence to the west of the city; the aggregate length of the remains of this minar is 29 feet 8 inches, and the diameter 2 feet 8½ inches. The pali inscriptions upon it are now nearly effaced, but they are said to have been exact duplicates of those on the Minar Zureen, as Feroze Shah's lāt is some times called. It is not certain where the Koshuk Shikar stood, but there is reason to suppose that its site must have been on the hill where the Maharaj's house stands, near which is a subterraneous passage said to lead to the palace in the new city, but more probably it is the outlet of one of the subterraneous passages which branch off from the bottom of a treasure well in the Juma Musjid of Ferozabad.

The following is a verbal translation of one of the inscriptions on Feroze Shah's Lāt.

“ In the year 1220 on the 15th day of the bright half of the month Vaisach (this monument) of the fortunate Visala Deva, son of the fortunate Vella Deva king of Sacambhari.

“ As far as Vind’hya, as far as Himadri having achieved conquest in the course of travelling to holy places, resentful to haughty kings and indulgent to those whose necks are humbled, making Aryaverta once more what its name signifies, by causing the barbarians to be exterminated, Visala Deva, supreme ruler of Sacambhari and sovereign of the earth, is victorious in the world.

“ This conqueror, the fortunate Vighraha Raja King of Sacambhari, most eminent of the tribe which sprang from the arms (of Brahma) now addresses his own descendants. “ By us the region of the earth between Himavat and Vindhya has been made tributary, let not your minds be void of exertion to subdue the remainder.”

“ Tears are evident in the eyes of thy enemy’s consort, blades of grass are perceived between thy adversary’s teeth, thy fame is predominant throughout space, the minds of thy foes are void (of hope) their route is the desert where men are hindered from passing, O Vighraha Raja Deva, in the jubilee occasioned by thy march.”

“ May thy abode, O Vighraha, sovereign of the earth, be fixed, as in reason it ought, in the bosoms (akin to the mansion of dalliance) of the women with beautiful eyebrows who were married to thy enemies. There is no doubt of thy being the highest of embodied souls. Didst thou not sleep in the lap of Sri whom thou didst seize from the ocean, having churned it.”

“ In the year from the fortunate Viceramaditya 1220 on Thursday the 15th day of the bright half of the month Vaisach this was written in the presence of

* * * * *

by Sripati, the son of Mahava, a Cayastha of a family in Gauda, at this time the fortunate Lacshana Pala a Rajaputra is prime minister."

"Siva the terrible ♣ and the universal Monarch."

Besides the foregoing there are four very ancient inscriptions facing the four cardinal points on the pillar, each inscription being complete in itself. According to Shems-i-Seraj Ufeef, the learned men of his time were unable to explain the meaning of these unknown characters, and they remained a mystery until James Prinsep succeeded in deciphering and translating them as follows.

TRANSLATION OF THE INSCRIPTION OF THE NORTH COMPARTMENT.

"Thus spake king Devanampiya Piyadasi. In the twenty seventh year of my anointment I have caused this religious edict to be published in writing. I acknowledge and confess the faults that have been cherished in my heart. From the love of virtue, by the side of which all other things are as sins, from the strict scrutiny of sin, and from a fervent desire to be told of sin, by the fear of sin, and by every enormity of sin, by these may my eyes be strengthened and confirmed (in rectitude.)

The sight of religion, and the love of religion, of their own accord increase, and will ever increase, and my people, whether of the laity or of the priesthood, all mortal beings are knit together thereby and prescribe to themselves the same path and above all having obtained the mastery over their passions they become supremely wise. For this is indeed true wisdom it is upheld and bound by (it consists in) religion, by religion which cherishes religion, which teaches pious acts, religion that bestows (the only true) pleasure.

Thus spake king Devanampiya Piyadasi. In religion is the chief excellence, but religion consists in good

works, in the non-omission of many acts, mercy and charity, purity and chastity, (these are) to me the anointment of consecration. Towards the poor and the afflicted, towards bipeds and quadrupeds, towards the fowls of the air and things that move in the waters, manifold have been the benèvolent acts performed by me. Out of consideration for things inanimate, even many other excellent things have been done by me. To this purpose is the present edict promulgated, let all pay attention to it, (or take cognizance thereof,) and let it endure for ages to come, and he who acts in conformity thereto, the same shall attain eternal happiness, (or shall be united with Sugato.)

Thus spake king Devanampiya Piyadasi. Whatever appeareth to me to be virtuous and good, that is so held to be good and virtuous by me, and not the less if it have evil tendency is it accounted for evil by me, or is it named among the asinave, (the nine offences?) Eyes are given (to man) to distinguish between the two qualities, (between right and wrong) according to the capacity of the eyes so may they behold. The following are accounted among the nine minor transgressions: mischief, hard-heartedness, anger, pride, envy. These evil deeds of nine kinds shall on no account be mentioned. They should be regarded as opposite, (or prohibited.) Let this (ordinance) be impressed on my heart, let it be cherished with all my soul.

TRANSLATION OF THE WEST INSCRIPTION.

Thus spake king Piyadasi beloved of the gods. In the twenty seventh year of my anointment, I have caused to be promulgated the following religious edict. My devotees, in very many hundred thousand souls, having (now) attained unto knowledge, I have ordained (the following) fines and punishments for their transgressions. Wherever devotees shall abide around (or circumambulate) the

holy fig tree for the performance of pious duties, the benefit and pleasure of the country and its inhabitants shall be (in making) offerings, and according to their generosity or otherwise shall they enjoy prosperity or adversity, and they shall give thanks for the coming of the faith. Whatever villages, with their inhabitants, may be given or maintained for the sake of the worship, the devotees shall receive the same, and for an example unto my people they shall follow after (or exercise solitary) austerities. And likewise whatever blessings they shall pronounce, by these shall my devotees accumulate for the worship. Furthermore, the people shall attend in the night the great myrobalan tree and the holy fig tree. My people shall foster (accumulate) the great myrobalan. Pleasure is to be eschewed as intoxication.

My devotees doing thus for the profit and pleasure of the village, whereby they, coming around the beauteous and holy fig tree, may cheerfully abide in the performance of pious acts. In this also are fines and punishments for the transgressions of my devotees appointed. Much to be desired is such renown ! According to the measure of the offence (the destruction of Viyo or happiness) shall be the measure of the punishment, but (the offender) shall not be put to death by me. Banishment (shall be) the punishment of those malefactors deserving of imprisonment and execution. Of those who commit murder on the high road (dacoits) even none, whether of the poor or of the rich, shall be injured (tortured) on my three especial days. Those guilty of cruelty, beating or slaughtering living things, having escaped mutilation, (through my clemency) shall give alms (as a deodand) and shall also undergo the penance of fasting. And thus it is my desire, that the protection of even the workers of opposition shall tend to (the support of) the worship, and (on the other hand) the people whose righ-

teousness increases in every respect, shall spontaneously partake of my benevolence.

TRANSLATION OF THE INSCRIPTION ON THE SOUTHERN
COMPARTMENT.

Thus spake king Devanampiya Pyadasi. In the twenty seventh year of my appointment. The following animals shall not be put to death: the parrot, the maina (or thrush), the wild duck of the wilderness, the goose, the bull faced owl, the vulture, the bat, the ambakapillika, the raven, and the common crow, the vedaveyaka, the adjutant, the sankujumava, the kadhatasayaka, the panasasesimila, the sandaka, the okapada, those that go in pairs, the white dove and the domestic pigeon. Among all four footed beasts, the following shall not be for food they shall not be eaten: the she goat of various kinds, and the sheep and the sow, either when heavy with young or when giving milk. Unkilled birds of every sort for the desire of their flesh shall not be put to death. The same being alive shall not be injured, whether because of their uselessness or for the sake of amusement they shall not be injured. Animals that prey on life shall not be cherished.

In the three four-monthly periods (of the year) on the evening of the full moon during the three (holy) days, namely, the fourteenth, the fifteenth and the first day after conjunction in the midst of the uposatha ceremonies (or strict fasts) unkilled things (or live fish) shall not be exposed for sale. Yea, on these days neither the snake tribe nor the feeders on fish (alligators) nor any living beings whatsoever shall be put to death.

On the eighth day of the paksha (or half month), on the fourteenth, on the fifteenth on (the days when the moon is in the mansions of) tirsha and punarvasuna, on these several days in the three four-monthly periods the ox shall not be tended, the goat, the sheep, and the pig

if indeed any be tended (for domestic use) shall not then be tended. On the tirsha and the punarvasuna of every four months, and of every paksha or semilunation of the four months, it is forbidden to keep (for labour) either the horse or the ox.

Furthermore, in the twenty seventh year of my reign, at this present time, twenty¹ five prisoners are set at liberty.

TRANSLATION OF THE INSCRIPTION ON THE EASTERN
COMPARTMENT.

Thus spake king Devanampiya Piyadasi. In the twelfth year of my anointment a religious edict (was) published for the pleasure and profit of the world, having destroyed that (document), and regarding my former religion as sin, I now for the benefit of the world proclaim the fact. And thus (among my nobles, among my near relations and among my dependants whatsoever pleasures I may thus abandon.) I therefore cause to be destroyed, and I proclaim the same in all the congregations, while I pray with every variety of prayer for those who differ from me in creed, that they, following my proper example, may with me attain unto eternal salvation, wherefore the present edict of religion is promulgated in this twenty seventh year of my anointment.

Thus spake king Devanampiya Piyadasi. Kings of the olden time have gone to heaven under these very desires. How then among mankind may religion (or growth in grace) be increased? yea through the conversion of the humbly born shall religion increase.

Thus spake king Devanampiya Pyadasi. The present moment and the past have departed under the same ardent hopes. How by the conversion of the royal-born may religion be increased. Through the conversion of the lowly born if religion thus increaseth by how much (more) through the conviction of the high-

born and their conversion shall religion increase? Among whomsoever the name of God resteth (?) verily this is religion (or verily virtue shall there increase.)

Thus spake king Devanampiya Piyadasi. Wherefore from this very hour I have caused religious discourses to be preached, I have appointed religious observances that mankind having listened thereto shall be brought to follow in the right path and give glory unto God (Agni?)

TRANSLATION OF INSCRIPTION ROUND THE COLUMN.

Moreover along with the increase of religion opposition will increase, for which reason I have appointed sermons to be preached, and I have established ordinances of every kind, through the efficacy of which the misguided having acquired true knowledge, shall proclaim it on all sides (?) and shall become active in upholding its duties. The disciples too flocking in vast multitudes (many hundred thousand souls) let these likewise receive my command, "in such wise do ye too address on all sides (or address comfortably?) the people united in religion."

King Devanampiya Piyadasi thus spake. Thus among the present generation have I endowed establishments, appointed men very wise in the faith and dono

* * * * * for the faith.

King Devanampiya Piyadasi again spake as follows. Along the high roads I have caused fig trees to be planted, that they may be for shade to animals and men, I have (also) planted mango trees: and at every half coss I have caused wells to be constructed, and (resting places) for the night to be erected. And how many taverns (or serais) have been erected by me at various places for the entertainment of man and beast! So that as the people finding the road to every species of pleasure and convenience in these places of entertainment these new towns (nayapuri?) rejoice under

my rule, so let them thoroughly appreciate and follow after the same (system of benevolence.) This is my object, and thus have I done.

Thus spake king Devanampiya Piyadasi. Let the priests deeply versed in the faith (or let my doctrines) penetrate among the multitudes of the rich capable of granting favors, and let them penetrate alike among all the unbelievers, whether of ascetics or of householders; and let them penetrate into the assemblies (?) for my sake, moreover let them for my sake find their way among the brahmins and the most destitute; and among those who have abandoned domestic life, for my sake let them penetrate; and among various unbelievers for my sake let them find their way: yea, use your utmost endeavors among these several classes, that the wise men, these men learned in this religion (or these doctrines of my religion) may penetrate among these respectively as well as among all other disbelievers.

Thus spake king Devanampiya Piyadasi. And let these (priests) and others, the most skilful in the sacred offices, penetrating among the charitably disposed of my queens, and among all my secluded women, discreetly and respectfully use their most persuasive efforts (at conversion) and acting on the heart and on the eyes of the children, for my sake penetrate in like manner among the charitably disposed of other queens and princes for the purpose (of imparting) religious enthusiasm and through religious instruction: (viz.) that it shall increase the mercy and charity, the truth and purity, the kindness and honesty of the world.

Thus spake king Devanampiya Piyadasi: And whatever soever benevolent acts have been done by me, the same shall be prescribed as duties to the people who follow after me: and in this (manner) shall their influence and increase be manifest: by doing service

to father and mother; by doing service to spiritual pastors; by respectful demeanour to the aged and full of years, and by kindness and condescension to brahmins and sramanas, to the orphan and destitute, to servants and the minstrel tribe.

King Devamampiya Piyadasi again spoke: And religion increaseth among men by two separate processes, by performance of religious offices, and by security against persecution. Accordingly that religious offices and immunities might abound among multitudes I have observed the ordinances myself as the apple of my eye (?) (as testified by) all these animals which have been saved from slaughter and by manifold other virtuous acts performed on my behalf, and that the religion may be free from the persecution of man, increasing through the absolute prohibition to put to death living beings, or to sacrifice aught that draweth breath. For such an object is all this done that it may endure to my sons and their son's sons as long as the sun and moon shall last. Wherefore let them follow its injunctions, and be obedient thereto, and let it be had in reverence and respect. In the twenty seventh year of my reign have I caused this edict to be written: So sayeth (Devanam-piya): "Let stone pillars be prepared, and let this edict of religion be engraved thereon that it may endure unto the remotest ages."

The monarch who ordered this edict to be published, was Dhamma Asoko, surnamed Piyadassi, who rose to the throne by the murder of his ninety nine brethren. He commenced his reign about the year 320 B. C., and as the pillar was engraved in the 27th year of his reign, it may safely be assumed that it is 2150 years old. Major Kittoe thought it probable that these Lāts were cut from the sandstone rocks at or near Rajpur (Badshah-mahal) in the Sewalik, a few miles above the sunken

city of Behat, and that they were floated down the river Jumna on rafts, to near the places where they were originally set up.

Close to Feroze Shah's Lāt stand the ruins of the Jumma Musjid of Ferozabad, round the roof of which Feroze Shah caused the history of his reign to be written, but of this not a vestige remains, the entire roof having long since fallen in, and the debris removed from the quadrangle, in the centre of which is a treasure well, with chambers and subterraneous passages at the bottom. In the southern wall there is also a subterraneous passage leading to the vaulted chambers below, and having outlets on the banks of the Jumna. These vaults are the favorite resort of the seekers after hidden treasure. There are the remains of large buildings around, but none of them will repay the trouble of more than a cursory glance.

THE JUNTER MUNTER, OR OBSERVATORY.

The celebrated Observatory called the Junter Munter, stands about a mile and a half from the Ajmere gate of the city, on the road to the Kutub Lāt. It was erected during the first years of the reign of Mahomed Shah, about one hundred and thirty years ago, by Rajah Jey Sing, of Ambhere, the founder of the principality of Jeypore. Besides this observatory he caused four others of a similar description to be erected at Jeypore, Muttra, Benares, and Ougein, thereby evincing his great zeal for the science of astronomy, to which the Hindoos have always paid particular attention. He also had calculated a set of astronomical tables, called in honor of the reigning Emperor, Zeej Mahomed Shassy. The only copy of this curious work is at the Jeypore Court, where it is

preserved with great care, in consequence of a superstition, that its loss would be followed by the direst calamities to the reigning family. The preface to the tables contains an account of the instruments built under his directions,* and assigns his reasons for building them on so large a scale, and of solid materials, in preference to portable instruments of wood and brass, viz. their greater durability, capability of more exact and permanent adjustment, and there being less chance of injury from accidents.

The largest of the buildings is an immense equatorial dial, named by the Rajah the Semrat Yunter, or the prince of dials, the dimensions of the gnomon being as follows :

Length of hypotenuse, .. ft.	118	5
„ „ base,	104	0
„ „ perpendicular, ...	56	75

Both the gnomon and the graduated quadrants with the supporting pillars of the latter have been much injured: the edges of the gnomon were formerly of white marble, but not a single slab now remains, and it is only in some parts of the quadrants that the graduation of the hour lines can be distinguished. A flight of stone steps leads to the top of the gnomon, which is also pierced with several arched openings to economize materials and labor. It is built of unhewn stone obtained from the low ridge of hills that lies to the west.

The crown of the arch of the upper opening having fallen in, and the whole of the building being in a ruinous state, the Delhi Archæological Society obtained a grant of Company's Rupees 600 from the Rajah of Jeypore, but that sum merely enabled them to repair the great dial itself. A second application has therefore been made to the Rajah, in the hope that he will be induced to furnish sufficient funds to repair all the buildings

comprising the observatory, and surround them with an enclosure wall, with a view to the preservation of this monument of oriental munificence and science.

At a short distance, nearly in front of the great dial, is another building in somewhat better preservation: it is also a sun dial, or rather several dials combined in one building. In the centre is a staircase leading to the top, and its side walls form gnomons to concentric semicircles, having a certain inclination to the horizon, and they represent meridians removed by a certain angle from the meridian of the observatory. The outer walls form gnomons to graduated quadrants, one to the east and the other to the west. A wall connects the four gnomons, and on its northern face is described a large graduated semicircle for taking the altitudes of the celestial bodies lying east or west.

To the south of the great equatorial dial stand two circular buildings open at the top, and each having a pillar in the centre; from the bottom of the pillar thirty horizontal radii of stone, gradually increasing in breadth as they recede from it, are built to the circular wall, each of these forms a sector of six degrees, and the corresponding spaces between the radii being of the same dimensions make up the circle of 360°. In the wall, at the spaces between the radii and recesses, on either side of which are square holes at convenient distances, to enable the observer to climb to such height as was necessary to read off the observation, each of the recesses had two windows, or rather openings, many of which have been since built up. On the edges of the recesses are marked the tangents of the degrees of the sun's altitude as shewn by the shadow of the pillar, and numbered from one to forty-five degrees. When the sun exceeds that height the degrees are marked on the radii numbered from the pillar in such a manner as to shew the complement of its altitude; these degrees are sub-

divided into minutes, but the opposite spaces in the wall have no sub-divisions, being merely divided into six parts of one degree each; the shadow of the sun falling on either of these divisions shews the sun's azimuth, in like manner lunar and stellar altitudes and azimuths may be observed. These two buildings being exactly alike in all respect, were doubtless designed to correct errors by comparing the results of different observations obtained at the same instant of time.

TRANSLATION OF THE PREFACE TO THE ZEEJ
MAHOMED SHASSY.

“ Praise be to God, such that the minutely discerning genius of the profoundest geometers, in uttering the smallest particle of it, may open the mouth in confession of inability, and such adoration that the study and accuracy of astronomers who measure the heavens, on the first step toward expressing it may acknowledge their astonishment and utter insufficiency. Let us devote ourselves at the altar of the King of Kings, hallowed be his name! In the book of the register of whose power the lofty orbs of heaven are only a few leaves, and the Stars and that heavenly courser the Sun a small piece of money in the treasury of the empire of the Most High.

If he had not adorned the pages of the table of the climates of the earth with the lines of rivers and the characters of grasses and trees, no calculator could have constructed the almanack of the various kinds of seeds and of fruits which it contains. And if he had not enlightened the dark path of the elements with the torches of the fixed stars, the planets, and the resplendent sun and moon, how could it have been possible to arrive at the end of our wishes or to escape from the labyrinth and the precipices of ignorance.

From inability to comprehend the all-encompassing

beneficence of his power Hipparchus is an ignorant clown who wrings the hands of vexation, and in the contemplation of his exalted majesty Ptolemy is a bat who can never arrive at the sun of truth. The demonstrations of Euclid are an imperfect sketch of the forms of his contrivance, and thousands of Jemshed Cashys or Nuseer Toosees in this attempt would labour in vain.

But since the well wisher of the works of creation, and the admiring spectator of the theatre of infinite wisdom and providence, Servai Jeysing, from the first dawns of reason in his mind and during its progress towards maturity was entirely devoted to the study of mathematical science, and the bent of his mind was constantly directed to the solution of its most difficult problems by the aid of the Supreme Artificer, he obtained a through knowledge of its principles and rules. He found the calculation of the places of the stars as obtained from the tables in common use, such as the new tables of Seid Goorganee, and the Tusheelat Mula Chand Akber Shlahee, and the Hindu books, and the European tables, in very many cases give them widely different from those determined by observation, especially the appearance of the new moons, the computation of which does not agree with observation.

Seeing that very important affairs, both regarding religion and the administration of empire depend upon these, and that in the time of the rising and setting of the planets, and the seasons of eclipses of the sun and moon, many considerable disagreements of a similar nature were found, he represented it to his majesty of dignity and power, the sun of the firmament of felicity and dominion, the splendour of the forehead of imperial magnificence, the unrivalled pearl of the sea of sovereignty, the incomparably brightest star of the heaven of empire, whose standard is the Sun, whose retinue the Moon, whose lance is Mars, and his pen like Mercury,

with attendants like Venus, whose threshold is the sky, whose signet is Jupiter, whose centinel Saturn, the Emperor descended from a long race of kings, an Alexander in dignity, the shadow of God, the victorious King Mahomed Shah, may he ever be triumphant in battle!

He was pleased to reply, since you who are learned in the mysteries of science, have a perfect knowledge of this matter, having assembled the astronomers and geometricians of the faith of Islam and the Bramins and pundits and the astronomers of Europe, and having prepared all the apparatus of an observatory, do you so labour for the ascertaining of the point in question that the disagreement between the calculated times of those phenomena, and the times in which they are observed to happen, may be rectified.

Although this was a mighty task, which during a long period of time none of the powerful Rajahs had prosecuted, nor among the tribes of Islam since the time of the martyr prince Mirza Ulugh Beg to the present, which comprehends a period of more than three hundred years, had any one of the kings possessed of power and dignity turned his attention to this object, yet to accomplish the exalted command which he had received, he (Jey Sing) bound the girdle of resolution about the loins of his soul, and constructed here (at Delhy), several of the instruments of an observatory such as had been erected at Samarcand agreeably to the Mussulman books, such as Zat-ul-huluck of brass, in diameter three guz, of the measure now in use (which is nearly equal to two cubits of the Coram) and Zat-ul-shobetein and Zat-ul-suchetein and Suds-fukheri and Shamla. But finding that brass instruments did not come up to the ideas which he had formed of accuracy, because of the smallness of their size, the want of division into minutes, the shaking and wearing of their axes, the displacement of the centres of the circles, and the shifting of the

planes of the instruments, he concluded that the reason why the determinations of the ancients, such as Hipparchus and Ptolemy, prove inaccurate, must have been of this kind, therefore he constructed in Dar ul-Khelafet, Shah Jehanabad, which is the seat of empire and prosperity, instruments of his own invention, such as Jeypergas and Ram-junter and Semrat-junter, the semi-diameter of which is of eighteen cubits and one minute, on it is a barley corn and a half, of stone and lime of perfect stability with attention to the rules of geometry and adjustment to the meridian and to the latitude of the place, and with care in the measuring and fixing of them, so that the inaccuracies from the shaking of the circles, and the wearing of their axes, and displacement of their centres, and the inequalities of the minutes, might be corrected.

Thus an accurate method of constructing an Observatory was established, and the difference which had existed between the computed and observed places of the fixed stars and planets, by means of observing their mean motions and observations with such instruments, was removed, and in order to confirm the truth of these observations, he constructed instruments of the same kind in Suvaï, Jeypoor, and Matra, and Benares, and Oujein. When he compared these observatories, after allowing for the difference of longitude between the places where they stood, the observations and calculations agreed. Hence he determined to erect similar observatories in other large cities, that so every person who is devoted to these studies, whenever he wishes to ascertain the place of a star, or the relative situation of one star to another, might by these instruments observe the phenomena. But seeing that in many cases it is necessary to determine past or future phenomena, and also that in the instant of their occurrence, clouds or rain may prevent the observation, or the power and opportu-

nity of access to an observatory may be wanting, he deemed it necessary that a table be constructed, by means of which the daily places of the stars being calculated every year and disposed in a calendar may be always in readiness.

In the same manner as the geometers and astronomers of antiquity bestowed many years on the practice of observation, thus for the establishment of a certain method, after having constructed these instruments, the places of the stars were daily observed. After seven years had been spent in this employment, information was received that about this time observatories had been constructed in Europe, and that the learned of that country were employed in the prosecution of this important work, that the business of the observatory was still carrying on there, and that they were constantly laboring to determine with accuracy the subtleties of this science. For this reason, having sent to that country several skilful persons along with Padre Manuel, and having procured the new tables which had been constructed there and published under the name of Leyyer (De la Hire), as well as the European tables anterior to those. On examining and comparing the calculations of these tables with actual observation, it appeared there was an error in the former in assigning the moon's place, of half a degree, although the error in the other planets was not so great, yet the times of solar and lunar eclipses he found to come out later or earlier than the truth, by the fourth part of a ghurry, or fifteen puls (six minutes). Hence he concluded, that since in Europe, astronomical instruments have not been constructed of such a size and so large diameters, the motions which have been observed with them may have deviated a little from the truth, since in this place, by the aid of the unerring artificer, astronomical instruments have been constructed with all the exactness

that the heart can desire, and the motions of the stars have for a long period been constantly observed with them, agreeably to observation, the mean motions and equations were established. He found the calculation to agree perfectly with the observation, and although even to this day the business of the observatory is carried on a table under the name of his Majesty, the shadow of God, comprehending the most accurate rules, the most perfect methods of computation was constructed, that so, when the places of the stars, and the appearance of the new moons, and the eclipses of the sun and moon, and the conjunctions of the heavenly bodies are computed by it, they may arrive as near as possible to the truth, which in fact is every day seen and confirmed on the observatory.

It therefore becometh those who excel in this art, in return for so great a benefit, to offer up their prayers for long continuance of the power and prosperity of so good a King, the safeguard of the earth, and thus obtain for themselves a blessing in both worlds.

Then follow Tables of the Sun, Moon, Saturn, Jupiter, Mars, Venus, and Mercury.

MAUSOLEUM OF SUFDER JUNG.

About five miles from the city, on the road to the Kootub, stands the beautiful tomb erected to the memory of Ubdool Mun Soor Khan Bahadoor Sufder Jung, who was Vizier of the Emperor of Delhi about 100 years ago, and was buried here in the year 1756. The Mausoleum is situated in the centre of a garden three hundred and fifty yards square, and is surrounded by a stone wall, at the four corners of which are pavilions of red stone inclosed with elegantly carved screens of open work. On three sides of the garden are spacious

apartments for the accommodation of visitors; those on the south, named Mootee Mahal, are fitted up with the most indispensable articles of European furniture; the others, on the west and north, are seldom occupied except by natives; on the east is the entrance through a lofty handsome gate way, above which is the residence of the petty raja who has charge of the whole. The general design of the Mausoleum is the same as that of the Taj at Agra, the apartments being the same in number and form but less in size. It stands on a terrace about twelve feet high, and the materials used in its construction are two kinds of sandstone and marble. Under the terrace is a vault containing a grave of plain earth, covered with a cloth, strewed daily with fresh flowers. In the centre of the first floor is a beautiful marble sarcophagus, elegantly carved and highly polished. The building is surmounted by a marble dome, and as a Mausoleum is a remarkable and majestic structure. It was erected by Nawab Shuja-ood Dowlah, son of Suffder Jung, at an outlay of three lacs of Rupees. The following is a brief outline of the rise of the Lucknow royal family to distinction. The founder of the present dynasty of Oude was Meer Mahomed Ameen, who was born at Nishapore, in the province of Khorasan. He was the lineal descendant of the Imaum Moussa Kasim, who was of the family of Ali, the highest and most noble in the kingdom of Persia. During the troubles which at that time overwhelmed Persia, many families of distinction emigrated to, and found an asylum in Hindostan: amongst these adventurers was Meer Mahomed Ameen, who, ambitious of distinguishing himself, repaired to Lahore, entered the Imperial service, and shortly after changed his name to Saadut Khan, under which he is better known. Having obtained the friendship of the principal officers at Court, he was introduced to the notice of the Emperor Bahadoor Shah,

who took him into favor, and conferred on him offices of emolument and responsibility, which he retained until the death of that Emperor. On the accession of Mahomed Shah, Saadut Khan was created a noble of the Empire, and shortly after appointed Governor of Agra. In that important office he acquitted himself so much to the satisfaction of the Emperor, that he was nominated Soubhadar of the province of Oude, and at the same time honored with a new patent of nobility under the titles of Boorhan-al-Moolk, pillar of the Empire, Himad-al-Dowla, confident support of the state, Meer Mahomed Ameer Khan Bahadoor Shoukut Jung (the glory of war) and appointed to the rank of 7,000 horse. Throughout the reign of Mahomed Shah he was employed in the highest offices of state, and is represented as having upheld the tottering fortunes of the falling Empire, but on the other hand, he is charged with having apprised the ferocious conqueror of Hindoostan, Nadir Shah, of the immense riches he might acquire by visiting Delhi, and thereby induced the tyrant to take possession of the Capital, which resulted in the massacre of one hundred thousand of the hapless inhabitants; but he did not reap the fruits of his perfidy, as he died shortly after of a cancer in his back, though other accounts represent him as having committed suicide by poison. When Saadut Khan had established himself at Court, he sent for his family, an only sister and her two sons, Abdul Munsoor Khan (better known as Sufder Jung), and Mirza Mohassan: the former was married to the only daughter of Saadut Khan. On the death of his uncle Nawab Sufder Jung was confirmed in the Government of Oude, and became a great favorite at the Court of Mahomed Shah, where he rose to the highest honors in the Empire, being appointed Grand Master of the Artillery and ultimately Vizier. After a successful career, he died in the year 1756 A. D. bearing the character of a

daring and intrepid soldier, a good man, and an upright magistrate.

K U T U B M I N A R.

The most remarkable object in the vicinity of Delhi is the Kutub Lāt, situated eleven miles from the Cashmere gate, near to the village of Mehrowlee. This extraordinary Pillar is unique of its kind, and stands alone in unrivalled majesty; in height it exceeds the loftiest column in Europe: that of Antoninus at Rome being only one hundred and seventy two feet and a half, and the Monument of London two hundred and two feet from the pavement, while this lofty pillar towers to the great height of two hundred and forty two feet six inches, and there is every reason to believe it was originally built with seven stories, and that its height was then 300 feet; the diameter at the base is 49 feet 3 inches, which gradually diminishes in fine proportion to the top, whose diameter is 13 feet.

The Minar is built on a polygonal base of twenty seven sides, from which it rises in a circular form, fluted vertically into twenty seven divisions, alternately semi-circular and angular up to the first balcony, from that to the second they are all semicircular, and from the second to the third all angular. The three lower stories are built of fine sandstone, whose surface has become red by exposure to the atmosphere; above the third balcony to the top the building is faced principally with white marble, and is not fluted, but rises with an even surface. There are four handsome projecting galleries supported upon large stone brackets, so arranged as to form part of the ornaments of the building. The first is at the height of 90 feet, the second at 140, the third at 180, and the fourth at 203 from the base. The summit is encircled by a neat light iron railing with a balustrade

of wood encased in brass ; around the lower story there are six horizontal bands of passages from the Koran beautifully carved in bold relief in the Cufic character, on the second there are two, and on the third one, but none on the fourth and fifth. Within the pillar a spiral staircase of 380 steps leads to the top, and on the west are arched passages from the staircase to the several galleries ; there are also numerous openings, broad within but narrow without, to admit light and air. From the summit an extensive view of the the surrounding country is obtained.

The Kutub Minar having, by the dilapidations of time, earthquakes and lightning, fallen into a dangerous and ruinous state, the Government of India, in 1826, authorized its being properly repaired, which was effected by Major R. Smith, of the Engineers, at an outlay of £2226.

The following extracts from the Survey Report and the official correspondence on the subject, are interesting as shewing the state of the building before its restoration.

“The work executed on the Minar is no longer new. The nature of the repairs being intricate and unsafe to attempt much of at once, has occupied a length of time, and as it was studied from the commencement to assimilate the repairs as much as possible with the old work, it is difficult to verify the repairs to the extent to which they have been executed.

“The leading features of the repair and new work, are a restoration of all defective parts, with a material corresponding to the original, consisting of the dark red and light colored sandstones, the grey quartz stone, and of white marble in their respective places. The great fissures and dangerously dilapidated parts of the lower story have been carefully rebuilt, and all the lost and defective parts of the numerous sculptured inscriptions perfectly restored. The like repair is

effected through all the stories and their parts to the top of the old pillar, including in it the almost entire reconstruction of the spiral stair of the upper stories of the column which had fallen in a manner most dangerous to the stability of all the upper part of the building. Entirely new balcony balustrades of red stone have been added to the four lowest stories of the column, and a light iron and brass open rail added to the fifth story. The pavilion or sixth story newly composed throughout of red stone fluted columns supporting an enriched cornice covered with a dome and turrets of the same material, the whole being surmounted with an upper cupola octagonal top of sissoo-wood, supporting a flag staff. The former rude and fractured entrance door of the base of the column repaired, and improved with new mouldings frieze, and repair of the inscription tablet. The external pavement at the west base of the pillar newly formed into a drain for taking off the water.

“The eastern angle of the ancient colonnaded enclosure called the Bhoot-khanah, which had fallen down opposite the entrance door of the column is rebuilt, and the whole area of the Bhoot-khanah and of all the ranges of ancient buildings near the pillar so thoroughly cleared out of the mud, buildings, rubbish and accumulated encumbrance of ages, as to lay the whole open to a free access, and along with this improvement, the field of ruin and encumbered ground at the foot of the column and all sides has been completely converted into open space, new and good roads of access, and communication with all parts of the neighbourhood are established, and the vast quantity of incumbent rubbish has been collected into ornamental mounds and seats of view in combination with the planting of about two thousand trees and shrubs, which are thriving on all the adjoining grounds. .

“The whole of the above clearance and improvements

to this public place of resort have, with the exception to the repairs of the column itself, been effected extra to and without any surcharge on the estimated expence for the restoration of Kootub Minar.

“The Governor General in Council requests an explanation of the following passage in the Survey Report:—

“The whole being surmounted with an upper cupola octagonal top of sissoo-wood supporting a flag staff.” His Lordship in Council cannot think that such a site has been well chosen for the erection of a flag staff, and the measure appears altogether to be an innovation, which, whether viewed as a matter of taste or with deference to the feelings of the Mahommedan Court and population of Delhi, has little to recommend it.”

Major Smith furnished the following explanation :

“I beg to explain that to surmount one dome with another or upper cupola is a practice quite common in Hindoostance buildings, an instance of which is exhibited near the Kootub Minar in the Mausoleum of Moonsoor Alikhan Sufdur Jung, where there are no less than three domes in succession, the uppermost entirely for show ; and in regard to the flag staff, it is simply a short ornamental pole end to the cupola, not exceeding the length of the ordinary cullice, which is frequently in use as a termination to the Hindoostance dome. The flag is of the Hindoostanee or triangular form of the King of Delhi's pattern (red with a sun in its centre), and has been used on occasions of the King's visits or of any general assemblage or mela at the Kootub. The King has, after two deliberate visits at the Lāt, conveyed to me through the Commandant of the Palace Guards, his Majesty's satisfaction at the work as it stands completed.

“I beg now to advert to the exceedingly dilapidated and falling state of the building before it was operated on, and with reference to the conflicting and vague records, both in the published Asiatic Researches, and

in the equally unprecise oral tradition or other information obtained on the spot, as to the finish which the Lât of Kootub may have had. I had consequently, in restoring the edifice, one only guide, namely, the eccentric and diffusive character of the column itself as far as it existed, it is therefore possible that innovation (could the point be ascertained) is prevalent through a great portion of the restored pillar.

“Under this latitude of uncertainties I have endeavored to follow a middle course. I have neither adopted the very extraordinary superstructure in shape of a large stone harp, which in the Asiatic Researches is stated to have crowned the top of the pillar, nor have I followed the plain square top on four stone pillars, which some of the oldest inhabitants about the Kootub state it to have been told them was on it. But more in accordance with the polygonal and circular style of the pillar, I have raised an octagonal stone pavilion over the restored column. To have entered into a highly finished ornament in termination of the cupola was not a part of the original undertaking, the very important object of which was, to secure the structure from falling to the ground, and I have from the first been unwilling to propose expense and splendor of ornament, which was not, I believe, originally contemplated, nor would it accord in my view with the grave character of the surrounding ruins, and a wide field of desolation, to destroy the sombre exterior of the Lât.

“The taste and notions of the Hindoostanees would demand a gilt cupola and cullice over the whitewashed building, and if it be a permitted object to meet such prejudices, I take the liberty to suggest that a copper-gilt cupola be authorized as the least objectionable finish with reference to the surrounding objects, and is an improvement which would doubtless be

viewed with delight by the Court and every class of Hindoostan."

Notwithstanding this explanation, the upper story of wood, with its flag staff and the stone pavilion, or 6th story, have been taken down, and the latter erected on a mound near the Minar, as shewn in the view of the Kootub from the east.

It has long been a subject of dispute, whether the Kootub was erected by the Hindoos or the Mahomedans, and Colonel Sleeman, in his Rambles of an Indian Official, thus endeavors to settle the question: "A foolish notion has prevailed among some people, overfond of paradox, that this tower is in reality a Hindoo building, and not, as commonly supposed, a Mahommedan one. Never was paradox supported upon more frail, I might say, absurd foundations. They are these: 1st, That there is only one Meenar, whereas there ought to have been two; had the unfinished one been intended as the second, it would not have been, as it really is, larger than the first. 2nd, That other Meenars seen in the present day either do not slope inward, from the base up, at all, or do not slope so much as this. I tried to trace the origin of this paradox, and I think I found it in a silly old Moonshee in the service of the Emperor. He told me that he believed it was built by a former Hindoo prince for his daughter, who wished to worship the rising sun, and view the waters of the Jumna from the top of it every morning.

"There is no other Hindoo building in India at all like, or of the same kind as this; the ribbons or belts of passages from the Koran are all in relief, and had they not been originally inserted as they are, the whole surface of the building must have been cut down to throw them out in bold relief. The slope is the peculiar characteristic of all the architecture of the Pythans, by whom the church to which this tower belongs was built. Nearly

all the arches of the church are still standing in a more or less perfect state, and all correspond in design, proportion and execution to the tower. The ruins of the old Hindoo temples about the place, and about every other place in India, are totally different in all three; here they are all exceedingly paltry and insignificant, compared with the church and the tower, and it is evident, that it was the intention of the founder to make them appear so to future generations of the faithful, for he has taken care to make his own great work support rather than destroy them, that they might for ever tend to enhance its grandeur.

“It is sufficiently clear that the unfinished Meenar was commenced first, upon too large a scale, and with too small a diminution of the circumference from the base upwards. It is two-fifths larger than the finished tower in circumference, and much more perpendicular. Finding these errors when they had got some thirty feet from the foundation, the founder, Shumsoodeen, began the work anew, and had he lived a little longer, there is no doubt that he would have raised the second tower, in its proper place, upon the same scale as the one completed. His death was followed by several successive revolutions: five sovereigns succeeded each other on the throne of Delhi in ten years. As usual on such occasions, works of peace were suspended, and succeeding sovereigns sought renown in military enterprizes rather than in building churches. This church was entire, with the exception of the second Meenar, when Tamerlane invaded India. He took back a model of it to Samarcund, together with all the masons he could find at Delhi, and is said to have built a church upon the same plan at that place, before he set out for the invasion of Syria.”

The following is a translation of a paper in Oordoo read by Nawab Zeca-ood-deen Khan at a meeting of the

Delhi Archæological Society: "Be it known that the Menar of Kutub Sahib, which is now called in Hindoo the Lāt of Kutub Sahib, was built by Sultan Shems-ul-deen Altamsh, who after the death of Kutub-ul-deen Eibuk, ascended the throne of Delhi in 607 Hijra, and after a reign of 26 years died in 633. What stronger proof of what I have asserted can there be, than that all the inscriptions written or engraved on the pillar, ascribe the construction to Sultan Shems-ul-deen Altamsh. The Persian inscription on the lowest door, where you enter to ascend the steps, is of the age of Sultan Sekunder, son of Sultan Behlol Lodi, viz. of 907 Hijra. We give the exact inscription, and in it is contained the name of the founder." The Prophet, on whom be God's blessing and peace, says, "He who builds a Mosque for God, God will build a similar house for him in Heaven!" The Minar of Husrut the Sultan of Sultans, the Sun of this world and the world to come, (Shems-ul-duncao-ul-deen,) now in bliss, may God make his dust sacred, and heaven his place of repose, was injured. The breaches men repaired in the time of the great Sultan Sekunder Shah: may God perpetuate his kingdom and reign, and increase his magnificence by his servant Futtch Khan, who was his loyal subject. On the 1st of Rabi-al Akhir 970*."

The second inscription is in Arabic, and over the second door, and in it we also find the founder to have been Shems-ul-deen Altamsh. Moreover the inscription is of the age of that monarch and is here faithfully given. "The King assisted from on high Shems-ul-huk-o-deen Altamsh, Sultan Nasir and Commander of the Faithful, ordered the completion of the building."

On the third door the name of the architect is written, but this inscription could not be made out on account of the distance and the style of the writing.* * * * *

* Should be 770.

The Arabic inscription over the fourth door, gives as the name of the founder the same Sultan, and is of that age. The following are the exact contents: "The order for the erection of the building was issued in the time of the Great Sultan, the Great King, the Master of the necks of the people, the Chief of all the Kings of Arabia and Persia, the Sun of this world and the world to come, the Honor of Islam and its professors, causing peace and repose, heir to the kingdom of Solomon, Abdul Mozuffur Altamsh-ul-Sultan Nasir Commander of the Faithful.

On the fifth door, which had been injured by lightning, and was repaired in 770 Hijra, in the reign of Feiroz Shah, the following is engraved in the Persian language, and from it every thing will be exactly known: "This Minar was injured by lightning in the year 770. Feiroz Sultan, with the assistance of God, repaired it." All these inscriptions have been written in the book *Asar-ul-Sunadeed*, compiled by Syud Ahmud Khan, Moonsif of Delhi, moreover if it be necessary to have proofs from some trustworthy book, I refer the reader to the history of Feiroz Shah, compiled by Shems-seraj Afeef, which is a most accurate work. With great difficulty have I found the place where it is clearly shewn that the Minar was built by Sultan Altamsh. It is this, and will be found in the 4th chapter of the 9th book which treats of the second Minar. "Every celebrated King has of course left behind him some Monument of his reign. For instance, Sultan Shems-ul-deen Altamsh built the magnificent Minar in the Jâma Musjid of Old Delhi, which is too well known to need description." And this Minar is in fact a Mazinah, a name which the Arabians give to the place whereon the crier to prayer stands, as Abulfeda Ismael Jubee Hamvee, the writer of the *Tareekh Makhtisir*, in his book of Geography, which goes by the name of *Takweem-*

ul-baldan, and in which he treats of the Hindoo countries, calls this Minar a Mazinah, and mentions its form and the steps which lead to it in the following passage: "There is a Mazinah in the Jâma of Delhi like which there is no Mazinah in the world. It is made of red stone and has 360 steps. It is not in the form of a square; it has rather many sides, and is of great altitude. At the bottom the circumference is great, and it is as high as the Minarah of Alexandria." In the countries of Arabia and Persia near the Mosques Mazinahs are frequently made, from the top of which the criers cry to prayers. In Mekka and Medina there are five or six Mazinahs, and the reasons for constructing them are these: they increase the magnificence of the building, and they enable the voice of the crier to reach the ears of the people. From this latter reason great height is necessary. This Minarah is then unquestionably the Mazinah of that Mosque, the foundation of which was laid by Kutub-ul-deen Eibuk." The foregoing would appear to be conclusive, that the pillar was founded, if not entirely built, by Sultan Shems-ul-deen Altamsh, though it would have been more satisfactory had some explanation been given why it has been called after Kutub-ul-deen Eibuk. But in addition to the arguments mentioned by Colonel Sleeman, as used by those who support the theory that the Lât owes its origin to the Hindoos, the following are also urged. 1st, That the Sultan-ul-deen Altamsh only ordered the completion of the building. 2nd, That if the Lât were intended as a Mazinah to the great Mosque, it would have been erected close to one end of, instead of being as it is, at some distance from it. 3rd, That the entrance door to the pillar faces the north, as the Hindoos always have it, whereas the Mahomedans invariably place it to the eastward, and an instance may be seen in the second Minar commenced by Sultan Allah-ood-deen,

where the entrance door faces the east. 4th, That it is customary with the Hindoos to commence such buildings without any platform, whereas the Mahomedans always erect their buildings upon a raised terrace or platform, as was the case when Sultan Allah-ood-deen attempted the erection of the second pillar, as may still be clearly seen after the lapse of centuries. 5th, That bells are used in the Hindoo worship, and throughout the adjoining Hindoo temple sculptures of bells hanging by chains form a prominent part of the ornaments of that building, and that on the lower compartment of the Lāt the very same ornaments appear more than once in belts or ribbons surrounding the pillar. That if the lower story were built by the Mahomedans, these symbols of the Hindoo religion would never have been introduced; that the compartments above the lower do not contain these sculptures of hanging bells, and that there is no appearance of their having been taken from the Hindoo temple and inserted in their present position, ergo, the lower story at least is of Hindoo and not of Mussulman origin.

A dispassionate consideration of the arguments here put forward, shows that the theory of a Hindoo origin is not such a "foolish paradox" as the gallant Colonel would have us believe, and it therefore remains an open question, whether this magnificent pillar, "so grandly conceived, so beautifully proportioned, so chastely embellished, and so exquisitely finished," was commenced by the Hindoos or Mahomedans, though there is little doubt that the latter built the greater portion of it.

The Mosque, of which the Kutub Lāt is said to have been intended as one of the Minarets, was called the Musjid Kutub-ul-Islam. It was built close to, and partly upon the ruins of an ancient Hindoo Temple called the Bhoot-Khana and Pithoras Temple. Kutub-ul-deen Eibuk destroyed the western wall of the Temple, and

erected the Mosque Kutub-ul-Islam, to serve as the Jumma Musjid of old Delhi, in the midst of which it stood. The following is a translation of the inscription on the eastern gateway: "This Mosque was built by Kutub-ul-deen Eibuk May God send his blessing on him who prays for a blessing on the head of the founder. In the name of God the merciful to all, the most merciful to the faithful, he who entered it found salvation, and it is the duty of all men to make a pilgrimage. And the infidel * * * * * (a portion of the inscription is here defaced.) There is no doubt God doth not stand in need of this world nor the world to come. Kutub-ul-deen conquered the fortress and laid the foundation of the Jâma Musjid in the year 587. The great Ameer, the pole of wealth and religion, the Ameer of Ameers, Eibuk Sultan: may God make known his good deeds; made use of twenty seven instruments for demolishing the idol temple, and employed twice a thousand times a thousand places whereon stood idols in building the temple. May God send his blessing on the head of him who prays for the welfare of the founder."

The inscription on the arch of the northern gateway has been translated as follows: "The construction of this building was commenced by the Great Sultan Moiz-ul-dunna-o-ul-deen Mahomed, son of Sam Nazir, Commander of the faithful, in 592, Hijra." To reconcile the apparent discrepancy in the above inscriptions, it must be borne in mind that Moiz-ul-deen was the reigning monarch, and Kutub-ul-deen was only his deputy, and therefore the latter may be looked upon as complimentary, for there can be no doubt that Kutub-ul-deen built the Mosque. Shums-ul-deen Altamsh, his son-in-law, when he succeeded Aram Shah, made Delhi his capital, and resided in the fort of Pithora, the ruins of whose walls can still be traced. He enlarged the

building and increased its magnificence by the addition of the Kutub Meenar. His tomb stands on the north of the Mosque, and is now without a dome, and tradition says that none was ever built over it. The tomb was erected by one of his sons, who succeeded him on the throne. The Sultan Allah-ul-deen also made some important additions, and was ambitious enough to commence a second Meenar, which was to have been as high again as the Kootub Lāt. The following account is taken from a native historian: "When by the aid of God the necessary repairs were made to the Musjids, with the view to keep them secure from accidents, like the Kaāba, he had a mind to build a Mazinah twice as large as that which stands unrivalled, and thereby confer honor on the dome of the heavens. He first ordered the Musjid to be enlarged, in order that the Mosleem, who are so numerous that the world can scarce contain them, might have sufficient space for their devotions. And in order to make the new Minar so high, that the top of the former Minar might only reach its middle, he ordered that the circumference of the new should be double that of the former." The following amusing extract is by another native writer: "The stone-cutters of Delhi, who in working sungkhwar far exceed Firhad (a sculptor), having taken their instruments, were planing sungkhwar so very smooth and beautiful, that if one were to think of it he would slide. The architects too, who thought Noman Nauzir of no skill in architecture, were placing stone upon stone in a most skilful and excellent way. The joinings of the stones fitted so, that not even a secret could be contained between them. The gates and the walls of the Mosque rose from the dust of cleansing to the clouds of purification. The year in which the building had proceeded as far as above related was Imaret (i. e. 711). The foundation of the life of a king should be more endurable than

the foundation of a pillar, so that the pillar of which the foundations have been laid might reach the heavens."

The whole facing of the inner wall of the Mosque is covered with beautiful designs of scroll work, and inscriptions in Arabic carved in the stone. All the archways were in a very ruinous state, but the largest, which is of majestic proportions, has recently been restored by the orders of the Government, and has been well executed. It is to be hoped that the other arches may also be repaired, at any rate, to such extent as may tend to preserve them from further dilapidation, as otherwise, if left in their present state, a few more moonsoons will bring down these interesting monuments of past ages.

Immediately in front of the largest archway is the celebrated Lohar ka Lāt, or iron pillar, which is however a misnomer, for it is of a compound metal resembling bronze, and of exactly the same form as the stone pillar at Erun, in Malwa, only it is not surmounted by the figure of Krishna, which the stone pillar has. The legend connected with it is as follows: The sovereign by whose orders it was cast, caused it to be put down through the earth until it rested upon the head of the snake which supports the world, and the priests told him that his family should reign as long as the pillar remained in that place. Prithi Raj caused the pillar to be taken up to see if it really did rest upon the snake's head, when it was found that a portion of the blood and flesh of the snake adhered to the bottom of the pillar. The charm was thus broken, and he was told that this want of faith had destroyed the hopes of his house. The Hindoos to this day believe in the legend, and that the pillar cannot be removed, referring to an attempt said to have been made by Nadir Shah to batter it down with cannon, and it certainly bears on the upper part a mark such as would have been caused by the stroke of a cannon ball.

Many tombs of emperors, and others of lesser note, more or less bearing the marks of time and decay, are in the immediate vicinity of the Kootub. That of Shums-ood-deen Altamsh has already been noticed. The remains of the unfortunate Shah Aulum, of Bahadoor Shah, son and successor of Aurungzebe, and of many others rest here.

In the village of Mehrowlie, west of the Kootub, is a very deep well of considerable diameter. A certain class of the inhabitants obtain their living by jumping down this well for the amusement of visitors, and are well satisfied if rewarded by a donation of four annas. The leap appears a fearful one, but as the performers are inured to it from almost childhood, they are perfectly unconcerned. By keeping the arms and legs extended during the fall, they preserve an upright posture, and when near the surface of the water the arms are drawn into the sides and the legs closed, and they fall into the water with a tremendous splash, and sink so deep that the surface is unruffled when they make their appearance, unless there be many leaping or rather falling in quick succession, as is generally the case when sight-seers make their appearance.

The ruins of Toghluksabad are generally classed amongst the sights of Delhi, but unless the visitor has abundance of leisure, we cannot recommend him to visit them, as there is but little to interest, and he must travel over a wretched road to obtain a view of them.

MAUSOLEUM OF HUMAIOON.

About three miles from the Delhi gate, on the Agra road, stands the tomb erected to the memory of the Emperor Humaioon. It is surrounded by a high wall, enclosing a quadrangle about four hundred yards square, which is entered by a handsome gateway. The Mausoleum is a magnificent lofty building, in tolerable preservation, surmounted by a stupendous dome of white marble, from the terrace around which an extensive view may be obtained on all sides. The dome covers a large square apartment, having latticed windows and a marble pavement, the walls are of red stone inlaid with white marble. Here, under a simple unadorned tomb of white marble, repose the ashes of the Emperor Humaioon. In a smaller room at a little distance are the tombs of his two wives and infant child. Around and throughout the whole building are other tombs of the members of the house of Timour, amongst others that of the unfortunate Dara Shekoh, the eldest son of the Emperor Shah Jehan. His character is thus given in Elphinstone's India: "Dara Sheko was a frank and high spirited prince, dignified in his manners, generous in his expense, liberal in his opinions, open in his enmities, but impetuous, impatient of opposition and despising the ordinary rules of prudence as signs of weakness and artifice. His overbearing temper made him many enemies, while his habitual indiscretion lessened the number as well as the confidence of his adherents." His father's opinion of him was that he "had talents for command, the dignity becoming the royal office, but was intolerant to all who had any pretensions to eminence, whence he was bad to the good and good to the bad." He wrote a book to reconcile the doctrines of the Hindoo and Mahomedan religions, and was looked

upon as an infidel by the latter. After his defeat by Aurungzebe, near Ajmere, he fled first to Guzerat, and afterwards towards Seinde, and placed himself under the protection of the chief of Jún, who treacherously made him and his son prisoners, and delivered them up to Aurungzebe. They were brought to Delhi, loaded with chains, on a miserable elephant without trappings, and were thus paraded through the principal streets of the city: the sight moved the sympathy of the inhabitants to tears and groans, and the next day when they recognized the chief of Jún on his way to Court, they assailed him with reproaches and curses, and threw mud tiles and stones at him, and he would have been torn to pieces, had he not been rescued by the police. This popular demonstration in favor of the rightful heir to the throne only accelerated his fate. A few days after a Council was held, and poor Dara was pronounced guilty, and worthy of death, as an apostate from Islamism. Aurungzebe issued orders for the death of his brother, and it was carried into effect, while himself and his son were preparing food with their own hands for fear of poison. He defended himself bravely, though armed only with a small knife he had been using, but at length fell overpowered by numbers. The corpse was exhibited to the inhabitants on an elephant, and the head was cut off and taken to Aurungzebe. That arch hypocrite, when he was satisfied that it was really the head of his elder brother, pretended great sorrow, and ordered the remains to be interred in the tomb of Humaioon. His son Sepchar Shekoh was sent to the imperial prison in Gualior, and doubtless died by the usual process of slow poison, for he, his brother Soliman Shekoh, and the younger son of Morad, all died in this prison within a brief space, while Sultan, the Emperor's own son, lived several years confined in the same fort. It is useless to speculate as to what might have been the

fate of India had Dara succeeded his father, and we therefore turn from his tomb with a sigh at his hapless end, and detestation of the conduct of his younger brother Aurungzebe, whose boundless ambition caused it. We will now give a brief sketch of the history of the remarkable man over whom this magnificent Mausoleum was erected by his son. The Emperor Akhbar Humaioon, was the eldest son of the Emperor Baber, and succeeded him on the throne, shortly after which event he ceded to his younger brother, Kamran, the Punjab and the country on the Indus, in addition to Cabul and Candahar, of which Kamran had been Governor during the life of Baber. Early in his reign, Humaioon after quelling the rebellion of two Afghan chiefs, and having brought to submission Shere Khan, his future rival, quarrelled with Bahadur Shah, king of Goozerat, a monarch of formidable power, who had given offence by harbouring a brother-in-law of Humaioon's, who had been engaged in plots against his life and government. Bahadur also gave protection to Allaood-deen, uncle of Sultan Ibraheem Lodi, and enabled him to assemble a large army, which was sent against Agra, but was quickly defeated and dispersed by the more disciplined troops of Humaioon. The Emperor determined on taking revenge upon Bahadur for these injuries, and marched from Agra to Mandesur, where the latter had strongly entrenched himself, relying on the superiority of his artillery, which was manned by Portuguese and commanded by a Turk from Constantinople. Humaioon so closely invested the place, that famine would soon have reduced the garrison to surrender. Bahadur perceiving this fled to Mandu, leaving his army to its fate. It immediately dispersed. Humaioon went in pursuit of Bahadur, but he managed to effect his escape first to Champaneer, thence to Cambay, and at length found refuge at Diu, in the most remote part

of the peninsula of Guzerat. Humaioon then proceeded to take possession of Guzerat, but the strong hill fort of Champancer was not taken without difficulty and great personal danger to the Emperor, who with three hundred chosen men scaled the almost perpendicular rock by means of steel spikes fixed into it; this feat was performed during the night, while the attention of the besieged was distracted by an attack of the army on one of the gates of the fort. The treasure of Bahadur was concealed in this fortress, and the place known only to one officer, who refusing to disclose the secret, it was proposed to extort it from him by torture, but Humaioon advised them to have recourse to wine, and gave orders that the officer should be well treated and invited to an entertainment given by one of his own chiefs. This had the desired effect, and when his heart was softened by kindness and good cheer, he told his entertainer that if the water were drawn off from a certain reservoir, the treasure would be found in a vault beneath it, and accordingly a large amount of treasure was found as he had described.

After the taking of Champancer, Humaioon returned to Agra, having received intelligence of the commencement of those troubles which ended in the successful revolt of Shere Khan, who had risen rapidly to power in the early part of Humaioon's reign, and was now engaged in the conquest of Bengal. Humaioon marched at the head of a powerful army from Agra to the fort of Chunar, which was strongly garrisoned by Shere Khan. After a siege of several months the garrison surrendered, and in order to disable the three hundred gunners, who had so ably defended the place, Humaioon ordered their right hands to be cut off. The Emperor then marched towards Bengal, and near Patna was joined by Mahmood, the king of that province, who had just been defeated by Shere Khan. The latter not wishing

to encounter the superior force of the Emperor, retired to Rohitas, with the treasure and stores obtained by his recent capture of the City of Gaur, and the Emperor took possession of that place without further opposition; but the rains had now set in, and it was impossible to carry on military operations in Bengal at that season. The inactivity, and the moist sultry climate, damped the ardour of the soldiers, many of whom died from the sickness that generally follows the heavy rains, and this induced many to desert as soon as the weather admitted of travelling. During this time Shere Khan had been very active in his operations, recovered Clunar and Benares, and posted his forces as far North as Canouj, so that Humaioo was cut off from communication with his Capital, and no other course was left but to endeavor to force his way to Agra. Although from the foregoing causes his army was very much reduced, he was imprudent enough to weaken it still more, by sending on a considerable force under Khan Khanan Lodi, one of Baber's principal generals, but by the time it had reached Monghyr, it was surprized and defeated by the troops of Shere Khan, who had now grown so confident, that he assumed the title of King, and prepared to intercept the retreat of Humaioo to Agra, and succeeded so far, as to oblige him to pursue it along the opposite bank of the Ganges, and after following him about two months, succeeded in making a night attack, and surprized the Emperor's camp. Humaioo leaped on horseback and would have faced the enemy, but those around him strongly urged him to seek safety by flight: one of his officers seized the reins of his horse and forced him to the river side, and as there was not a moment for deliberation, he plunged into the Ganges. His horse before reaching the opposite bank became exhausted, and sunk into the stream, and the Emperor would have shared his fate but for a bhectie who was

crossing upon his inflated mushuck, who supported the king to the bank. Humaioon then pursued his flight to Calpee, and from thence to Agra, where his presence was much required, as prince Hindal was in open rebellion, and Kamran was marching from Cabul to profit by any opportunity of advancing his own interests. Prince Hindal being pardoned, the three brothers united in their exertions to arrest the progress of Shere Khan, who, content with retaining what he had acquired in Hindoostan, proceeded to recover possession of Bengal. A few months after Humaioon again took the field and met Shere Khan. A general action ensued, in which Humaioon's army were entirely defeated and driven into the Ganges. The Emperor was in great peril : his horse was disabled, and he would have been captured or killed if he had not found an elephant on which he mounted, but the mohout could not be persuaded to attempt to cross the Ganges, the Emperor was therefore obliged to throw him from his seat on the neck of the animal and to trust the guidance of the elephant to an eunuch : they succeeded in reaching the opposite bank, which they found too steep for the elephant to ascend, and there appeared every chance of their still perishing, had not two soldiers tied their turbans together, by which the Emperor was enabled to reach the shore. His brothers Hindal and Askeri also escaped with some troops, and the whole party fled to Agra and Delhi, where they hastily collected the more portable part of the treasures, and escaped to Prince Kamran, at Lahore, who gave Humaioon but a cold reception, and not wishing to be involved in his quarrel with Shere Khan, lost no time in making his peace with him, by giving up the Punjab and retiring to Cabul, leaving the unfortunate Humaioon to his own resources. His first attempt was to induce the province of Scinde to acknowledge his authority, but this failed ; he then sought refuge at Joud-

pore, but he found the Raja more disposed to deliver him up to his enemies than to afford him assistance, and was again obliged to seek for safety in the sandy deserts, where many of his followers died of thirst and fatigue. After the endurance of many sufferings he reached Amercot, a fort in the desert not far from the Indus, with only seven mounted attendants, and here he found an asylum and was treated with respect and hospitality by the chief Rama Persaud. During this low ebb of the Emperor's fortunes, his wife gave birth to the great Akbar, a Prince who raised the Indian empire to its greatest lustre. Humaioon was too poor to make the customary presents on such an occasion, but he had one pod of musk, which he broke up and distributed among his followers, with a wish that his son's fame might be diffused throughout the world like the odour of that perfume. By the assistance of Rama Persaud and some other Hindoo Princes, a second attempt was made upon Scinde with no better success than the first, for being deserted by his Hindoo friends he was forced to proceed towards Candahar, but before reaching that city he was informed that Mirza Askari was close at hand with the intention of making him a prisoner. He had only time to place the queen on his horse, leaving the infant Akbar to the compassion of his uncle, by whom he was treated with affection. Humaioon escaped to Garmsir, and from thence to Sistan. Here he was received with respect by the Governor, and sent on to Herat, to await the orders of the King of Persia, Shah Tahmasp, who received Humaioon with every outward mark of hospitality and magnificence, but treated him with but little delicacy when he became in any way obnoxious to his pride or caprice, and forced him to become a Sheca much against his will. Nevertheless he assisted him with an army, with which he obtained many victories, but was at length defeated by his brother Kamran and deserted by his army, after

which he suffered many hardships. Fortune favored Humaioon in a subsequent battle, and the city of Cabul was taken and all the open country restored to obedience. Kamran was betrayed by the Sultan of the Gokkars, and Humaioon ordered him to be blinded, which was performed by repeatedly piercing his eyes with a lancet. He bore this torture without a groan, but when lime juice and salt were squeezed into his eyes, he cried out, "O Lord my God! whatever sins I have committed have been amply punished in this world: have compassion on me in the next." Being now no longer dangerous, he was permitted to go on a pilgrimage to Mecca, where he shortly after died. The state of affairs in Hindoostan rendering it extremely favorable for an attempt to recover his throne, Humaioon set out from Cabul with fifteen thousand horse, invaded the Punjab, took Lahore, and at Sirhind obtained a complete victory over Secunder Shah, who had advanced to meet him at the head of a large army. Hamaioon took possession of Agra, and entered Delhi in triumph, but did not long enjoy his recovered crown, for within six months of his return he met his death by an accident. He had been walking on the roof of his library, and was descending the stairs on the outside of the building, but hearing the call to prayers from the minarets of the mosque, he sat down on the steps till the crier had done. Attempting to rise with the assistance of his staff, it slipped on the polished marble of the steps, and he fell headlong over the low parapet. He was taken up senseless, and was so severely injured, that he expired four days after, in the forty ninth year of his age, and twenty sixth year of his reign, if we include the sixteen years of his exile. The high courage and virtues of Humaioon increase that interest in his sufferings which royalty in distress seldom fails to awaken in our sympathies. He was not only a patron of literature but a scholar himself. In astrology, a

science in great esteem in his age and country, he was more deeply skilled than any man in his empire.

In the village to the north of Humaioon's Mausoleum is the tomb of the celebrated Mahomedan saint Nizamood-deen Oulea, to which pilgrimages are still made from all parts of India. It is a small but extremely beautiful building of marble, surmounted by a graceful dome. It is kept very neat and clean, and a number of people are employed to read the Koran over his grave; they are paid by contributions from the emperor and the royal family. Three times a year a mela or fair is held at this place in honor of the saint. Close by is the tomb of the Prince Mirza Jehangire, who fell a victim to cherry brandy. It is enclosed by a beautiful richly carved marble screen. Here also lie the remains of the Emperor Mahomed Shah, with those of his mother, wife and daughter: it was during his reign that Nadir Shah invaded India, and the dreadful massacre of the inhabitants of Delhi took place. Many other tombs lie around, and we must not omit to notice that of Jehanara Begum, the eldest daughter of Shah Jehan, which is deserving of respect on account of the virtues of her whose ashes it covers. She was celebrated throughout the east for her wit and beauty, and her name will ever adorn the page of history as a bright example of filial attachment and heroic selfdevotion to the dictates of duty, more especially when viewed in contrast with the behaviour of her sister Roxanara, who, by aiding the ambitious designs of Aurungzebe, enabled him to dethrone Shah Jehan. The amiable and accomplished Jehanara not only supported her aged father in his adversity, but voluntarily resigned her liberty and resided with him during his ten years' imprisonment in the fort of Agra. She did not long survive her father, and there are strong suspicions that she died by poison. Her tomb is of white marble, open at the top, and at the

head is a tablet of the same, with a Persian inscription inlaid in black marble letters, to the following effect : "Let no one scatter over my grave any thing but earth and verdure, for such best becomes the sepulchre of one who had a humble mind." On the margin is written, "The perishable fakcer Jehanara Begum, daughter of Shah Jehan, and the disciple of the Saints of Chusty, in the year of the Hejira 1094."

Turning from these last receptacles of royalty and beauty, the visitor is led to a Tank or Baolee, where divers are ready for a trifling reward to spring from the dome of a mosque which overlooks the water; the leap appears much more perilous than that into the well in Mehrowlie near the Kootub, but the men are well inured to it from childhood, and the writer has never heard of any accident occurring at either place.

On the road back to Delhi is the Pathan Fortress, known as the Purana Killa, or fort of old Delhi. Several of the bastions and part of the walls are in a very ruinous state, and with the exception of an old Pathan Tomb, there is nothing within to reward the curiosity of the visitor. The Royal Gardens of Shalimar are situated about five miles west of Delhi. They were laid out by the Emperor Shah Jehan in the fourth year of his reign, and the sum of ten lacs of rupees is said to have been expended upon them. There were magnificent pavilions, pleasure houses, baths, canals of water stocked with gold and silver fish, and fountains with every other luxury to gratify the senses, render seclusion pleasant and beguile the tedium of life. But these gardens, like all the imperial works about Delhi, have long since exhibited a melancholy picture of the fallen state of the house of Timour.

